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AN

ELEMENTARY
HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

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P R E F A C E.

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY.

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

| | | | | | |
|------------|---|-------|-------------|---|--------|
| 1. Ā'leph | א | ——— | 12. Lā'medh | ל | L |
| 2. Bēth | ב | Bh, B | 13. Mēm | מ | M |
| 3. Gī'mel | ג | Gh, G | 14. Nun | נ | N |
| 4. Dā'leth | ד | Dh, D | 15. Sā'mekh | ס | S |
| 5. Hē | ה | H | 16. A'yin | ע | ——— |
| 6. Vāv | ו | V | 17. Pē | פ | Ph, P |
| 7. Za'yin | ז | Z | 18. Tsā'dhē | צ | Ts |
| 8. Hhēth | ח | Hh | 19. Kōph | ק | K |
| 9. Tēth | ט | T | 20. Rēsh | ר | R |
| 10. Yōdh | י | Y | 21. Shīn | ש | Sh, S |
| 11. Kaph | כ | Kh, K | 22. Tāv | ת | Th, T. |

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; **ב** is *bh* or *v* and **בּ** *b*; **ג** *gh*, **גּ** *g*; **ד** *dh* as *th* in *the*, **דּ** *d*; **כ** *kh* as the German *ch* in *ich*, **כּ** *k*; **פ** *ph* or *f*, **פּ** *p*; **ת** *th* as in *thin*, **תּ** *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, **ג** may be pronounced *g* like **גּ**, and **כ** *k* like **כּ**. The letter **שׁ** with a dot over its right arm has the sound of *sh*, and is called *Shin*; **שׂ** with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus **ט** and **ת** are represented by *t*, **כ** and **ק** by *k*, **ס** and **שׂ** by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. **ה** and **ז** require a doubled letter or two letters combined to represent them; **ה** is the simple *h*, **הּ** has a stronger sound as of *rasping* the throat, and is represented by *hh*; **ז** is *ts* in *sits*.

6. Five of the letters have two forms; **כ**, **מ**, **נ**, **פ**, **צ** (combined in the memorial word **כּמנפץ** *kimnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, **ך**, **ם**, **ן**, **ף**, **ץ**, or the letter closed up, **ם**, **ן**.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
Kaph-lamedh Yodh-mem-yodh He-aleph-reshtsadhe Za-
yin-resh-ayin Koph-tsadhe-yodh-resht Hheth-mem Hheth-
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1–3 on page³³, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

| | | | | | |
|-----------|---|---|---|---|------------------------------------|
| Gutturals | א | ה | ח | ע | (אֶחָחֶע) <i>ah^ahha</i> |
| Palatals | ג | י | כ | ק | (גִּיכֶק) <i>gīkhak</i> |
| Linguals | ד | ט | ל | נ | ת (דֹּטֶלֶנֶת) <i>datleneth</i> |
| Dentals | ז | ס | צ | ש | (זֶסֶצֶש) <i>zastsash</i> |
| Labials | ב | ו | מ | פ | (בֹּמֶפֶ) <i>būmaph</i> |

א though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

| | | | | | | |
|--------|---|---|---|---|---|----------------------|
| Weak | { | א | ה | ו | י | Vowel-Letters. |
| | | ח | ה | ח | ע | |
| Medium | { | ל | מ | נ | ר | Liquids. |
| | | ז | ס | צ | ש | |
| Strong | { | ב | פ | ק | ט | Aspirates and Mutes. |
| | | ג | כ | | | |
| | | ד | ה | | | |

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words *אֶתָּחַן מֹשֶׁה וְכָלֵב* (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, פ, צ, ק, ר.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהוֹי *eh'vi*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בִּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gōlē*; תְּשׁוּבָה *t'shūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

| <i>Long Vowels.</i> | | | <i>Short Vowels.</i> | | | <i>Doubtful Vowels.</i> | | |
|---------------------|---|---|----------------------|---|---|-------------------------|---|----------|
| Kā'mets | ֿ | ā | Pat'tahh | ֿ | ă | Hhā'rik | ֿ | ī or ĭ |
| Tsē're | ֿ | ē | Se'ghōl | ֿ | ě | Shū'rek | ֿ | } ū or ũ |
| Hhō'lem | ֿ | ō | Kāmets-Hhātūph | ֿ | ō | Kib'buts | ֿ | |

a. The vowel ā is pronounced as in *father*, ă as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ũ as in *full*. The quantity will be marked when the words are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שׁוֹנֶה *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. תִּרְפוֹשׁ, שׁוֹמֵר *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ *ōs*; if it have itself no other vowel point װ will be *sō* and װ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ׀ in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ׀ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, t, k, s.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, răbh, yēt, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, sōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מִטָּר , גֶּן , חֶרֶע , שָׁכָר , יִזָּר , שָׁלַח , מִטָּהוּ , מִשָּׁל , רָשָׁב ,
עֲשֶׂה , גָּשׁוּ , שִׁרָק , *חֶקֶר , *עֶזֶר , אֵם , שְׁלֹשָׁם , קָמְרוּ .

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā ׀ is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בֶּל) *bal*, סֵגֶר (not סֵגֶר) *sōgēr*, unless the last letter is ג, or is immediately preceded by another vowelless letter, or is doubled by Daghes-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, att. *att.*

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פֶּקֶד *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

| | | |
|--------------------|---|---|
| Compound Sh'vas | { | Hhātēph-Pattahh ֶ֫; thus הָרֹג <i>h^arōgh</i> . |
| | | Hhātēph-Seghol ֶֿ֫; thus הֵיֹת <i>h^eyōth</i> . |
| | | Hhātēph-Kamets ֶֿֿ֫; thus הָלִי <i>h^olī</i> . |

§ 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with פ, ק or the consonant ה at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבִּיהַּ *gābhō^ah*, לִקְהִי *lāka^ahht*. Comp. in English *fire*, pronounced *fī^er*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'näyīm, th'nū, y'dhēkhēm, h'rāghām, y'hōshū^a†, *lōh, mō†^omādh, khă^ashēr, mīlhhāmōth, bh'šimhhāthkhēm, lě^o*khōl, z'bhūl, yă†^alēhū, šāmēhh, s'bhībhhōthăyikh, rākī†, dh'ghăth, yēš†.

§ 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶעַ lōvē, שֵׁיֹו sēyō, but מֹוֹט mōt, בֵּית bēth.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *î*; but they are consonants if preceded by any other vowel sign, חֵי hhē, בִּי bī, but חַי hhay, גֹּי gōy.

Final ה is quiescent, unless it has Mappik, § 14, אֲרֵצֶה artsā, but אֲרֵצֶה artsāh.

Final א is invariably quiescent, if a vowel precedes: לֹא lō, בָּא bā; but if a vowelless consonant precedes, it is termed otiant: וַיָּרָא vayyar.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רָאָה־מָוֹ do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוֹ , or at least is neglected in the pronunciation, thus דְּבָרָיו d'bhārāv, עֲנִיו ānāv.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , לְאֹדֶלֶי , הָאֶסְפָּסָפָה , הֶלְכוּ , יִרְאוּ , אֲוִיל , אֵן , אִישׁ² , אִתֶּן , הִנֵּה , וְ , יוֹשֵׁר , עָלִי , נָאֶה , עֲוֹן , לֹא־מֵד , עֲוָה , תָּרָה , פֶּלֶז , זֶה , הוֹר , אֶסְרִים , רָקִיעַ , מִלְכָּה , מִלְכָּה , חָטָא , גָּא , עֲדוֹת , יַעֲרֹת , הַשְׁתַּחֲוֹת , בְּנוֹתֵי , בְּנוֹתֵי .

¹ The Shurek is regarded as belonging to the ר , and א is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ד , which has Sh'va, but to the י; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹתוֹת , שְׁלִשִּׁים , מוֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינֵה *linū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yīrash*, יַחַר *yīhhar*, תָּמַשׁ *tāmūsh*, מִשְׁכָּב *mūshkāb*.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zě, bhō, hēkīmū, yāmūsh, mōshě, bhūl, yākūtsū, *ābhīnū, hā†īdhōthī, māyīm, *āvēn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial *א* must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, *מָא* mā, *הַקְמֵת* h^akē-mō-thā ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, *נִשְׁמַרְתֶּם* nish-mar-tem, *נֶרְדְּ* nērd.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זָרוּעַ *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זִכְרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חֲסִידוֹ *hhas-dō*, כֶּמֶן *kēm'-nā*; if it be doubled by Daghesth-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְּנוּ *yit-l'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תְּהַרְגֵהוּ *tā hă-r'ghū'* and וַיְבַחְשֵׁהוּ *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחְשֵׁהוּ for וַיְבַחְשֵׁהוּ, יְבַחְשֵׁהוּ *y'bhă-hēl* for *y'bhăh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תְּהַרְגֵהוּ for תְּהַרְגֵהוּ *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הַיָּחַד for הַיָּחַד, בְּדִלְגָּתָהּ *bĕdl'ghăth* for בְּדִלְגָּתָהּ, נִחְלָהּ for נִחְלָהּ, קֹדְשִׁים *kō-dhăshĭm* for קֹדְשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוּ *tsil'wō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-ēl', gho-yīm', bh'no-the-hēm', u-bh'*o-ts'ro-thă'yikh,
khu-shăn', rish-ṭa-thă'yim, mē'-lekh, bh'bhiṭ-nō', li-hu-dhā',
ṭ^azobh-khēm', yith-ka-ṭē'-ha.

Write and divide into syllables:—

Umiknēkhēm', yēsh'bhū', hūmtsāthō', yikhrātēm',
shīghyōnōth', bhě*^amūnāthō', v'lār'*ūbhēnī', thăh^arō'ghū,
shōlē^ahh'.

§ 10. Resulting Vowel-Changes.

Certain vowel-changes result from the foregoing rules, viz.:—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרִי *dibhrē* for דְּבְרִי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya^amōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכוֹ *mol'khō* for מְלֹךְ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מְלֹכֹה from מֶלֶךְ, יָסֵב, לָקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמַרְנִי from שָׁמַע, but שְׁמַרְנִי not שְׁמַרְנִי from שָׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֵּי, לָכֶה for לָכֶה, מֶלֶךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יִהְיֶה, פִּעֵל, נִצֵּחַ. If either consonant is י, Hhirik is used; if the second

consonant is ר it will rest in Shurek, פֿלִי, פֿלִי, but מִן.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נִיחַ we find נִיחַ *yā-nī^ahh* or נִיחַ *yan-nī^ahh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סָתָר from סִתָּר, נָגַל from נִגַּל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (,), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מָחַר *mā'veth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפָשִׁי *hhōph-shī'*, וַחֲשַׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (׀), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חִכְמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחִירִי *bō hh°rī*, תִּעְבְּדֶם *tōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus נִיחַ with the prefixed conjunction *vō^{nīyyōth}*, הַנִּיחַ with the article *hā^{nīyyā}*; שׁוֹרָשִׁים *shōrāshīm* from שָׁרַשׁ *hhārāshīm* from הָרַשׁ; שְׁמִירָה in Ps. lxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מִלִּים , דָּבָרָה , דָּבָרָה , דָּת , פָּרַשׁ , פָּקָדוֹ , נָהָר , שָׁמָיָה .

Write:—

Yā'hōm, *āz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh'rābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ג ב פ כ (בְּגַד כְּפָת) *b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesh-lene, בְּגַדְתֶּם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesh-lene הַיְיָהּ , Gen. i. 2; but if the accent is disjunctive, Daghesh-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִּי כְדִמְיוֹתָיו , Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesh-lene:—

Yāshabh bhā†ir †adh †ōm'dhō liphnē hā†ēdhā l'mish-
phāt †adh mōth khōhēn ghādhōl.

V'†āšitā hhesed †al †abdekā kī bib'rīt *dōnāy hēbē*†ā
et abd'kā v'*im bī †āvōn hāmītēnī v'†ad *ābikā lō* t'bī*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּימַל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְּרָתָּה *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצַּח *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִי *inn'bhē* for עֲנִי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִמְמוּ *kūmū* *ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיִּחַף *vay'hhaph* for וַיִּחַף *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

EXERCISE 10.

Write:—

Shibbätstā, bätṭābbāṭōth, dābb'rāh, *dhābb'rā, gülgöltō, bikḳārtim, vāyyībbāk'ṭū, häyyüllādh, tūkh'lū, ṭāṣithā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתָּחֲוֶה, מִמֶּנִּי, עֲמִי, כְּרַמְלֹ, הַבְּלִיַּעַל, תִּלְבַּשְׁנָה, אֲתָם, כְּתָנֹתָיו,
הָדָה, וְהָגִדוּ, מִפְּסִים, פָּנִים, לְרֹגְלָהּ, צִוִּיתָהּ, הַצִּילֹי, תִּצְלֹנֹי,
שִׁמְעָה, כְּנֻעַת, יָחִיד, גִּדְּפוּ, אוֹדְדָה, הַטּוֹתָהּ, בַּמִּלֵּךְ, בַּשָּׁקִים,
אֲתָנֹךְ, אֶקְבֹּצֶנָּה יְכוּנָנִי, מַעֲלָה לָהּ, הַפְּסִים, וַיִּפֹּל, פָּלִיר.

§ 15. *Raphe.*

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghash-lene, Daghash-forte, or Mappik, as the case may be: הִיבְּוָסְדְּהָ *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הָיָה, דָּבָר. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלָּה for מִלָּה, יָגַל for יָגַל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הָקֵדוֹ, דְּבָרִים.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגָּתָם. *b.* Personal terminations of verbs and the paragogic vowels הַ, הֵ, and יֵ, when they do not cause the rejection of the vowel previously accented, קָמָה, הִחְרִימֵי, but הִרְגֵּי.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, מָאֵסָה, מָאֵסָה, מָאֵסָה, קָל, קָלוֹתָה.

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, יָרָה, וַלְדָּתָה, אָבִיָּה.

4. A consonant appended to a long final vowel draws the accent to the ultimate, יָמִיתָהּ, יָמִיתָהּ.

5. Appended mixed syllables always receive the accent, מִלְכָּם, הַלְכָּם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֵּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיֹּאמֶר.

EXERCISE 11.

Accent the following words:

*ābh and the derived forms hā*ābh, *ābhī, *ābhīnū, *ābhik, *ābhōth, *^abhōthēnū, lă*^abhōthēhēm.

Pāḡādh' and the derived forms pāk'dhū, pākādhnū, pākādhṭī, p'ḡādhṭiv, p'ḡādhṭēm, yīphḡōdh, hīphḡīdh, yāphḡīdhēhū, hīthpāk'dhū, hāmmūphḡādhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לְיָלִיָּה Gen. 1:5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָמַר, אָמַר; or *vice versa* upon the ultimate in place of the penult, וַיֵּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (.) to (.) אָמַר, אָמַר; עָרַב, עָרַב.

2. Restore vowels dropped in inflection, דִּבְרוּ , דִּבְרוּ .
3. Change simple Sh'va to Seghol, יְהִי , יִהְיֶה .
4. Change compound Sh'va to the corresponding long vowel, יִהְיֶה , יִהְיֶה .

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.* *

1. Makkēph' (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אֶם-תִּקְרָא-לִי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, קָל־עוֹף, or else receive the secondary accent Methegh, § 22, אֶיךָ-יִרְאֶה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesh-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yiśrā*ēl, yāl'dhā lō, *ēth *ēllē, *ēthmōkh bō, tih'yē lī, tēn lī, sh'lōsh *ēllē, y'bħākķesh dāṭath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, יִרְאֶה-לִי, וּמִהִיכָלוֹת.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, יִשְׂרָאֵל; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לְאֶשֶׁר, יִתְחַדֵּד, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אֶתְחַמְּלֶם.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lōhē', lă*^adhōnēhēm', mēhāmmă†^arākḥā', †āmmīnā-dhābh', bēn-hā*āmā', bērākhnūkhēm', vāyyīr*^aū', hān-nōgh'šīm', hā*ishshā', mē*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō^ahh', mē†^abhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different X reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יהוה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲדֹנָי and pointed יהוה; so the pronoun הוא is read הוא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh ḵ'ri; šimā k'thibh—šūmā ḵ'ri;
 †āšithī k'thibh—†āšithā k'ri; bish'nāth k'thibh—bāsh-
 shānā ḵ'ri; †ābhdō k'thibh—†ābhděkhā ḵ'ri; hōtsithihā
 k'thibh—hātstsithūhā ḵ'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl
 ḵ'ri; p'rāth read but not written; *īm written but not
 read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ a king, הַמֶּלֶךְ the king.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַלֵּל, הַמִּדְבָּר, but הַפְּרָכָה, הַכְּתָנִית. *represented by dagesht.*

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ת Pattahh is mostly retained, § 9. 7, הַחֹשֶׁךְ, הַהוּא, הַהֶם, הַעֵץ, הַרְשֵׁעַ, הַאֲהָלָה.

a. The nouns אֶרֶץ earth, הַר mountain, and עַם people on receiving the article lengthen their vowels to הָאֶרֶץ, הָהָר and הָעָם.

4. Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הָהָג, הָהָם, הָהָרִים, הָהָרִים, but הָהָר, הָהָם.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הָלֵךְ *we shall go*, הָלֵכְךָ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הַיָּדְעֶמָּה *do ye know?* הַאֲנִי *shall I go?* Before gutturals with Kamets it is changed to Seghol הִיְהִיָּה *it was*, הִיְהִיְהִיָּה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, a, הַיָּדְעֶמָּה not הִיְדְעֶמָּה.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זֶרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ¹ earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתֻפּוֹת shoulders.

¹ See § 25. 3, a.

Prefix He Interrogative to the following words:

אֲמַר, אֲנֹכִי, תְּבוּאָה, שְׂמִיר, קִפּוֹ, בֶּן, אִם, עוֹד, זֹאת, עֵינִי, חֹזֵק, לְמַעַנְהָ, טוֹב, אֲמַלְטָה, פְּתִיחַ, אֵל, לֵאל, שְ�כַחְתָּם, תִּמְנִי, בָּאת, אֲתָה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חֹקֵר, רִאיוֹת, רִאיוֹת, מְכַסֶּה, אֲדָרֶשׁ, בְּעַד, מַעַס, נָם, רַב.

Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions.*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּכֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִיעַ for בְּרֵקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּאֵרִי, לְאֵכָל, בְּחֵרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, בְּזֹאת, לְנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition בְּדָבָר for בְּהַדָּבָר, לְאֶרֶץ for לְהֶאֱרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָי, לְאֱלֹהִים, for לְאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but בְּאָמַר, פֶּאֱמַר.

2. The preposition מן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Dagheshe-forte in the next letter, מִדָּרֶךְ for מִן דָּרֶךְ. Before ה Hhirik is commonly retained, § 9. 7, מִן הַדָּרֶךְ. But before other gutturals it is lengthened to Tsere, § 9. 5, מִן מִחֹץ for מִן חֹץ, but מִמֶּעוֹף, מִמֶּאֱרֶץ.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav' Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֵשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וּבִין, וּכְתֹב; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיְהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , וְאֵלֶי , וְעֵדוּי , וְהֵלֶלִי ; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets וְרָע , וְרָבֵהּ .

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. *man* -

אֹר n. m. *light* -

בְּ prep. *in*

בְּהֵמָה n. f. *beast, cattle* -

בַּיִת n. m. *house* -

בֹּקֶר n. m. *morning* -

בָּשָׂר n. m. *flesh* -

וְ conj. *and*

חֹשֶׁךְ n. m. *darkness* -

יוֹם n. m. *day* -

יָם n. m. *sea*

יָרֵחַ n. m. *moon*

כְּ prep. *according to, as, like*.

כּוֹכָבִים n. m. pl. *stars*

לְ prep. *to, for*

לֹא adv. *not*

לֶחֶם n. m. f. *bread* -

לַיְלָה n. m. *night* -

מִן prep. *from*

עַד prep. *unto, until*

עָרֶב n. m. f. *evening* -

שָׂדֶה n. m. *field* -

שָׁמַיִם n. m. pl. *heaven*

שֶׁשֶׁם n. m. f. *sun*.

— Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29. *Personal Pronouns.*

1. The personal pronouns are the following, viz.:

SINGULAR.

1. *I* אֲנֹכִי ānōkhī', אֲנִי ānī

2. { *Thou* m. אַתָּה attā'
 { *Thou* f. אַתְּ (אַתִּי) att

| | | | |
|---|---|------------|--------------|
| 3 | { | <i>He</i> | הוא hū |
| | | <i>She</i> | היא (היא) hī |

PLURAL.

| | | | | |
|----|-----------|----------------------|-------------------|-------------------|
| 1. | <i>We</i> | אֲנֵחֶנּוּ 'nahh'nū, | נִחְנוּ nahh'nū, | אֲנִי 'nū |
| 2. | { | <i>Ye m.</i> | אַתֶּם attem' | |
| | | <i>Ye f.</i> | אַתֶּנּוּ attēn', | אַתֶּנָּה attē'nā |
| 3. | { | <i>They m.</i> | הֵם hēm, | הֵמָּה hēm'mā |
| | | <i>They f.</i> | הֵן hēn, | הֵנָּה hēn'nā |

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

| | SINGULAR. | PLURAL. | |
|----------------|--------------|---------|--------|
| 1. <i>Com.</i> | י . נִי | נִי | |
| 2. { | <i>Masc.</i> | הָ | כֶּם , |
| | <i>Fem.</i> | הָ | כֶּן . |
| 3. { | <i>Masc.</i> | הוּ | הֶם , |
| | <i>Fem.</i> | הָ | הֵן , |

3. In the first person singular י . is used with nouns, and נִי with verbs. The third plural forms הֶם , הֵן are used with plural nouns; הֶם , הֵן with verbs and singular nouns. The suffixes כֶּם , כֶּן , הֶם , הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV. ; כִּי is prolonged by the syllable מִי and מִן becomes before light suffixes מִמֶּנּוּ or מִמֶּי . The suffix הִי preceded by ׀ is contracted to וּ e. g. בּוֹ for בָּהּ , לוֹ for לָהּ ; הָ preceded by ׀ is shortened to הָ , e. g. בָּהּ for בָּהּ and in like manner with the pause accent בָּהּ , 2 masc. sing. for בָּהּ .

VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עַלְמִים n. m. *eternity*עִם prep. *with*עִמָּדִי or עִמִּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of.*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

Masc. Fem.

Common.

SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה אֵלֶּה *these*

The poetic form זִי is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמָא *who his day* i. e. *whose day* — לוֹ אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antedecent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. אֵשֶׁר—שָׁם *where*, אֵשֶׁר—שָׁמָּה *whither*, אֵשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מָה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מִזֶּה for מָה זֶה *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* אֵי לָזֹאת *for what? why?* אֵי מִזֶּה *from what place? whence?*

VOCABULARY 3.

| | |
|-------------------------------------|--|
| כָּל n. m. <i>whole, all, every</i> | מָקוֹם n. m. f. <i>place</i> |
| מַיִם n. m. pl. <i>water</i> | קֹדֶשׁ n. m. <i>holiness, a holy place or thing.</i> |
| מֵעַל adv. <i>above</i> | |

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz.:

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

1. The Kal preterite is inflected thus:—

SING. 3 *masc.* קָטַל katal' *he killed, did kill or has killed.*
 3 *fem.* קָטְלָה kāt'lā' *she killed.*
 2 *masc.* קָטַלְתָ katal'tā *thou (m.) killedst.*
 2 *fem.* קָטַלְתְּ kātalt' *thou (f.) killedst.*
 1 *com.* קָטַלְתִּי katal'tī *I killed.*
 PLUR. 3 *com.* קָטְלוּ kāt'lū *they killed.*
 2 *masc.* קָטַלְתֶּם k'taltem' *ye (m.) killed.*
 2 *fem.* קָטַלְתֶּן k'talten' *ye (f.) killed.*
 1 *com.* קָטַלְנוּ katal'nū *we killed.*
 INFINITIVE *absolute* קָטַל kātōl', *construct* קָטַל k'tōl *to kill.*

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in כָּפַד *to be heavy*, or Hholem as in שָׁבַל *to be bereaved*.

| | | | | | | |
|------------|---|---------------|---------------|----------------|---------------|---------------|
| | 3 <i>masc.</i> | 3 <i>com.</i> | 3 <i>fem.</i> | 2 <i>masc.</i> | 2 <i>fem.</i> | 1 <i>com.</i> |
| SING. | כָּבֵד | | כָּבְדָּה | כָּבְדֵּת | כָּבְדֵּת | כָּבְדֵּתִי |
| PLUR. | | כָּבְדוּ | | כָּבְדֵּתֶם | כָּבְדֵּתֶן | כָּבְדֵּנִי |
| INFINITIVE | <i>absolute</i> כָּבֹד <i>construct</i> כָּבֹד. | | | | | |

| | | | | | | |
|------------|------------------------------------|----------|----------|-------------|-------------|-------------|
| | 3 masc. | 3 com. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
| SING. | שָׁכַל | | שָׁכְלָה | שָׁכַלְתָּ | שָׁכַלְתְּ | שָׁכַלְתִּי |
| PLUR. | | שָׁכְלוּ | | שָׁכַלְתֶּם | שָׁכַלְתֶּן | שָׁכַלְנוּ |
| INFINITIVE | absolute שָׁכַל, construct שָׁכַל. | | | | | |

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus **הָ** in **קָטַלְתָּ** is from **אַתָּה** 2 masc. sing., **תָּ** in **קָטַלְתְּ** from **אַתְּ** 2 fem. sing., **תָּם** and **תֵּן** from the 2 plur. **אַתֶּם** and **אַתֶּן**; **יָ** in **קָטַלְתִּי** is by euphonic change for **בִּי** from **אֲנִי** 1 pers. sing., **נוּ** in **קָטַלְנוּ** from **אֲנִי** 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition **קָטַל** is accordingly used for the 3 masc. sing.; **הָ** in **קָטַלָּהּ** being the sign of the feminine and so used also in nouns and adjectives, and **וּ** in **קָטַלּוּ** the sign of the plural.

VOCABULARY 4.

| | |
|--|--|
| גָּדַל v. (fut. a) <i>to be great</i> | מְאֹד adv. <i>very</i> |
| דָּבַק v. (fut. a) <i>to cleave, adhere</i> | מִצְוָה n. f. <i>commandment</i> |
| דֶּלֶת n. f. <i>door</i> | מָשַׁל v. <i>to rule</i> |
| הֶדָּר n. m. <i>majesty</i> | נָתַן v. <i>to give</i> |
| הוֹדָר n. m. <i>splendor</i> | סָגַר v. <i>to shut</i> |
| יָצַק v. <i>to pour</i> | צִדִּיק n. m. <i>righteousness</i> |
| כִּי conj. <i>for, because, that</i> | שָׁבַת v. <i>to rest, cease, keep</i> |
| כֵּלִים n. m. pl. <i>vessels, articles</i> | <i>Sabbath</i> |
| לָבַשׁ or לָבַשׁ v. (fut. a) <i>to put on, wear, be clothed with</i> | שָׁבַת n. m. f. <i>Sabbath</i> |
| | שָׁכַן v. <i>to dwell</i> |
| | שָׁמַר v. <i>to keep, observe.</i> |

אֵת is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing **נִ**; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

| | 3 masc. 3 com. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|----------------------------|-------------------------------------|-----------|-------------|-------------|-------------|
| SING. | נִקְטַל | נִקְטְלָה | נִקְטְלָתָּ | נִקְטְלָתְּ | נִקְטְלָתִי |
| PLUR. | נִקְטְלוּ | | נִקְטְלָתֶם | נִקְטְלָתֶן | נִקְטְלָנוּ |
| INFINITIVE <i>absolute</i> | הִקְטַל, <i>construct</i> הִקְטִיל. | | | | |

PIEL PRETERITE.

| | 3 masc. 3 com. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|----------------------------|---------------------------------|---------|-----------|-----------|-----------|
| SING. | קָטַל | קָטְלָה | קָטְלָתָּ | קָטְלָתְּ | קָטְלָתִי |
| PLUR. | קָטְלוּ | | קָטְלָתֶם | קָטְלָתֶן | קָטְלָנוּ |
| INFINITIVE <i>absolute</i> | קָטַל, <i>construct</i> קָטִיל. | | | | |

PUAL PRETERITE.

| | 3 masc. 3 com. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|----------------------------|---------------------------------|---------|-----------|-----------|-----------|
| SING. | קָטַל | קָטְלָה | קָטְלָתָּ | קָטְלָתְּ | קָטְלָתִי |
| PLUR. | קָטְלוּ | | קָטְלָתֶם | קָטְלָתֶן | קָטְלָנוּ |
| INFINITIVE <i>absolute</i> | קָטַל, <i>construct</i> קָטִיל. | | | | |

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

| | |
|---|---|
| אֶלְעָזָר n. m. <i>Eleazar</i> | סָגַר v. N. Pu. <i>to be shut</i> |
| אֲרוֹן n. m. f. <i>ark</i> | קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i> |
| בָּדַל v. N. <i>to be separated, divided</i> | קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i> |
| יָדַע v. K. <i>to know</i> | שָׁבַע v. N. <i>to swear</i> |
| כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i> | שָׂכַל v. P. <i>to bereave</i> |
| לִפְנֵי <i>before</i> | שָׁבַח v. P. H. <i>to cause to dwell</i> |
| לָקַח v. K. <i>to take</i> | שָׁמֶן n. m. <i>oil</i> . |
| מָשַׁח v. K. <i>to anoint</i> | |
| מִשְׁכָּן n. m. <i>tabernacle, dwell- ing</i> | |

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

| | 3 masc. | 3 com. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|------------|--|------------|-------------|---------------|---------------|---------------|
| SING. | הִקְטִיל | | הִקְטִילָהּ | הִקְטִילָתָּ | הִקְטִילָתְּ | הִקְטִילָתִי |
| PLUR. | | הִקְטִילוּ | | הִקְטִילְתֶּם | הִקְטִילְתֶּן | הִקְטִילֻּנִי |
| INFINITIVE | <i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל. | | | | | |

HOPHAL PRETERITE.

| | 3 masc. | 3 com. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|------------|--|------------|-------------|---------------|---------------|---------------|
| SING. | הִקְטִיל | | הִקְטִילָהּ | הִקְטִילָתָּ | הִקְטִילָתְּ | הִקְטִילָתִי |
| PLUR. | | הִקְטִילוּ | | הִקְטִילְתֶּם | הִקְטִילְתֶּן | הִקְטִילֻּנִי |
| INFINITIVE | <i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל. | | | | | |

HITHPAEL PRETERITE.

| | 3 masc. | 3 com. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|------------|--|--------------|---------------|-----------------|-----------------|-----------------|
| SING. | הִתְקַטֵּל | | הִתְקַטְּלָהּ | הִתְקַטְּלָתָּ | הִתְקַטְּלָתְּ | הִתְקַטְּלָתִי |
| PLUR. | | הִתְקַטְּלוּ | | הִתְקַטְּלְתֶּם | הִתְקַטְּלְתֶּן | הִתְקַטְּלֻּנִי |
| INFINITIVE | <i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל. | | | | | |

VOCABULARY 6.

| | |
|---|---|
| בָּדַל v. H. <i>to separate</i> | מְלָאכָה n. f. <i>work</i> |
| גוֹיִם n. m. pl. <i>nations</i> | מָלַךְ v. Ho. <i>to be caused to reign, to be made king</i> |
| גַּם conj. <i>also</i> | מֶלֶךְ n. m. <i>king</i> |
| דָּוִד n. m. <i>David</i> | מְלָכוּת n. f. <i>kingdom</i> |
| חַיָּה n. f. <i>animal, wild beast</i> | מֵצֵט n. a <i>little</i> ¹ |
| כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i> | |

¹ מֵצֵט is a noun meaning a *little thing* or a *small quantity* of any thing, but not

מַעַט v. H. *to make small* or שָׁבַת v. H. *to cause to rest,*
few or *cease*
 קָדַשׁ v. Hith. *to sanctify* or שָׁחַת v. H. *to destroy*
purify one's self שְׁלַח v. P. H. *to send.*
 קָרַב v. H. *to bring near, offer*

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

| | | | | |
|-------|---------|------------|-----------|------------------------------|
| SING. | 3 masc. | יִקְטֹל | yiktōl' | <i>he shall or will kill</i> |
| | 3 fem. | תִּקְטֹל | tiktōl' | <i>she will kill</i> |
| | 2 masc. | תִּקְטֹל | tiktōl' | <i>thou (m.) wilt kill</i> |
| | 2 fem. | תִּקְטְלִי | tikt'li' | <i>thou (f.) wilt kill</i> |
| | 1 com. | אֶקְטֹל | ektōl' | <i>I shall kill</i> |
| PLUR. | 3 masc. | יִקְטְלוּ | yikt'lū' | <i>they (m.) will kill</i> |
| | 3 fem. | תִּקְטְלנה | tiktōl'nā | <i>they (f.) will kill</i> |
| | 2 masc. | תִּקְטְלוּ | tikt'lū' | <i>ye (m.) will kill</i> |
| | 2 fem. | תִּקְטְלנה | tiktōl'nā | <i>ye (f.) will kill</i> |
| | 1 com. | נִקְטֹל | niktōl' | <i>we shall kill.</i> |

IMPERATIVE.

| | | | | |
|-------|---------|---------|----------|-----------------------|
| SING. | 2 masc. | קְטֹל | k'tōl' | <i>kill thou (m.)</i> |
| | 2 fem. | קְטְלִי | kit'li' | <i>kill thou (f.)</i> |
| PLUR. | 2 masc. | קְטְלוּ | kit'lū' | <i>kill ye (m.)</i> |
| | 2 fem. | קְטְלנה | k'tōl'nā | <i>kill ye (f.)</i> |

little or *small* as an adjective. Thus we may say מַעַט מַיִם *a little water*, מַעַט
 לֶחֶם *a little bread*; but מַעַט could not be used in such phrases as *a little house*,
a little door. A different word would be required in the latter case.

PARTICIPLES.

| SINGULAR. | | <i>Active.</i> | | PLURAL. | |
|--------------|-------------|----------------|--------------|-------------|----------------|
| <i>masc.</i> | <i>fem.</i> | | <i>masc.</i> | <i>fem.</i> | |
| קָטֵל | קָטְלָה | or קָטְלָה | קָטְלִים | קָטְלוֹת | <i>killing</i> |
| kōtēl' | kōt'la' | kōte'leth | kōt'lim' | kōt'lōth' | |

Passive.

| | | | | |
|--------|----------|-----------|-----------|---------------|
| קָטוּל | קָטוּלָה | קָטוּלִים | קָטוּלוֹת | <i>killed</i> |
| kātul' | k'tulā' | k'tulīm' | k'tulōth' | |

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יִשָּׁפֵל, יִכָּבֵד.

KAL FUTURE with *ā*.

| | 3 <i>masc.</i> | 3 <i>fem.</i> | 2 <i>masc.</i> | 2 <i>fem.</i> | 1 <i>com.</i> |
|-------|----------------|----------------|----------------|----------------|---------------|
| SING. | יִכָּבֵד | תִּכָּבֵד | תִּכָּבֵד | תִּכָּבְדִי | אִכָּבֵד |
| PLUR. | יִכָּבְדוּ | תִּכָּבְדְּנָה | תִּכָּבְדוּ | תִּכָּבְדְּנָה | נִכָּבֵד |

IMPERATIVE.

| | 2 <i>masc.</i> | 2 <i>fem.</i> | | 2 <i>masc.</i> | 2 <i>fem.</i> |
|-------|----------------|---------------|-------|----------------|---------------|
| SING. | כָּבֵד | כָּבְדִי. | PLUR. | כָּבְדוּ | כָּבְדְּנָה |

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקָּטֵל is by euphonic change for י from הוּא, and as in the preterite י is appended as the sign of the plural יִקָּטְלוּ; ה of the 3 fem. תִּקָּטֵל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקָּטְלְנָה from הִנָּה. In the second person ה is from אָתָּה, the fem. taking י from אָתִי, the masc. plur. י as in the third person, and

the fem. נָה from אֶתְנָה. In the first person sing. אֶקַּטַּל, א is from אָנִי; in the plur. נִקְטְלוּ, נ is from אֲנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דִּבֶּר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלַע n. m. *rock*

עֵת n. m. f. *time*

פְּלִשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁנִי n. m. *crimson*

שַׁעַר n. m. f. *gate*

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה.

NIPHAL FUTURE.

| | 3 masc. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|-------|-----------|---------------|------------|---------------|-----------|
| SING. | יִקְטֹל | תִּקְטֹל | תִּקְטֹל | תִּקְטְלִי | אֶקְטֹל |
| PLUR. | יִקְטְלוּ | תִּקְטְלֶנָּה | תִּקְטְלוּ | תִּקְטְלֶנָּה | נִקְטְלוּ |

IMPERATIVE.

| | 2 masc. | 2 fem. | | 2 masc. | 2 fem. |
|-------|---------|-----------|-------|-----------|--------------|
| SING. | הִקְטֹל | הִקְטְלִי | PLUR. | הִקְטְלוּ | הִקְטְלֶנָּה |

PARTICIPLE.

| | masc. | fem. | | masc. | fem. |
|-------|---------|------------------------|-------|------------|------------|
| SING. | נִקְטֵל | נִקְטְלָה or נִקְטְלָת | PLUR. | נִקְטְלִים | נִקְטְלוֹת |

PIEL FUTURE.

| | 3 masc. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|-------|-----------|--------------|------------|--------------|---------|
| SING. | יִקְטֹל | תִּקְטֹל | תִּקְטֹל | תִּקְטְלִי | אִקְטֹל |
| PLUR. | יִקְטְלוּ | תִּקְטַלְנָה | תִּקְטְלוּ | תִּקְטַלְנָה | נִקְטֹל |

IMPERATIVE.

| | 2 masc. | 2 fem. | | 2 masc. | 2 fem. |
|-------|---------|---------|-------|---------|-----------|
| SING. | קְטֹל | קְטְלִי | PLUR. | קְטְלוּ | קְטַלְנָה |

PARTICIPLE.

| | masc. | fem. | | masc. | fem. |
|-------|---------|-----------|-------|------------|------------|
| SING. | מִקְטֹל | מִקְטָלָה | PLUR. | מִקְטָלִים | מִקְטָלוֹת |

PUAL FUTURE.

| | 3 masc. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|-------|-----------|--------------|------------|--------------|---------|
| SING. | יִקְטֹל | תִּקְטֹל | תִּקְטֹל | תִּקְטְלִי | אִקְטֹל |
| PLUR. | יִקְטְלוּ | תִּקְטַלְנָה | תִּקְטְלוּ | תִּקְטַלְנָה | נִקְטֹל |

IMPERATIVE wanting.

PARTICIPLE.

| | masc. | fem. | | masc. | fem. |
|-------|---------|------------------------|-------|------------|------------|
| SING. | מִקְטֹל | מִקְטָלָה or מִקְטָלַת | PLUR. | מִקְטָלִים | מִקְטָלוֹת |

VOCABULARY 8.

אָמַר v. K. *to say*בְּרִית n. f. *covenant*הִנֵּה int. *lo! behold!*טוֹב adj. *good*יַעֲקֹב n. m. *Jacob*יְרִיחוֹ n. *Jericho*כָּבֵד v. P. *to honor*; N. *to be honored*כְּבוֹד n. m. *honor*כֹּהֲנִים n. m. pl. *priests*כָּרַת v. K. *to cut, make a covenant*

מָזַע v. K. *to withhold, keep back*

עֲדָה n. f. *company, assembly*

עַל-פָּנָי in the presence of

עַם n. m. *people*

פֶּן conj. *lest, that not*

קָטַר v. H. *to burn incense*

רַע adj. *bad, evil*

שָׁכַח v. K. *to forget*

שָׁמַר v. N. *to keep one's self, take heed.*

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

| | 3 masc. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|-------|------------|--------------|-------------|--------------|----------|
| SING. | יִקְטִיל | תִּקְטִיל | תִּקְטִיל | תִּקְטִילי | אִקְטִיל |
| PLUR. | יִקְטִילוּ | תִּקְטִלְנָה | תִּקְטִילוּ | תִּקְטִלְנָה | נִקְטִיל |

IMPERATIVE.

| | 2 masc. | 2 fem. | | 2 masc. | 2 fem. |
|-------|---------|-----------|-------|------------|-------------|
| SING. | הִקְטֵל | הִקְטִילי | PLUR. | הִקְטִילוּ | הִקְטִלְנָה |

PARTICIPLE.

| | masc. | fem. | | masc. | fem. |
|-------|----------|--------------------------|-------|-------------|-------------|
| SING. | מִקְטִיל | מִקְטִילָה or מִקְטִלָּה | PLUR. | מִקְטִילִים | מִקְטִילוֹת |

HOPHAL FUTURE.

| | 3 masc. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|-------|-----------|--------------|------------|--------------|---------|
| SING. | יִקְטַל | תִּקְטַל | תִּקְטַל | תִּקְטַלי | אִקְטַל |
| PLUR. | יִקְטְלוּ | תִּקְטַלְנָה | תִּקְטְלוּ | תִּקְטַלְנָה | נִקְטַל |

IMPERATIVE wanting.

PARTICIPLE.

| | masc. | fem. | | masc. | fem. |
|-------|---------|--------------------------|-------|-------------|------------|
| SING. | מִקְטַל | מִקְטַלָּה or מִקְטִלָּה | PLUR. | מִקְטַלִּים | מִקְטַלוֹת |

HITHPAEL FUTURE.

| | 3 masc. | 3 fem. | 2 masc. | 2 fem. | 1 com. |
|-------|--------------|---------------|---------------|---------------|--------------|
| SING. | יִתְקַטֵּל | תִּתְקַטֵּל | תִּתְקַטֵּל | תִּתְקַטְּלִי | אֲתִתְקַטֵּל |
| PLUR. | יִתְקַטְּלוּ | תִּתְקַטְּלנה | תִּתְקַטְּלוּ | תִּתְקַטְּלנה | נִתְקַטֵּל |

IMPERATIVE.

| | 2 masc. | 2 fem. | | 2 masc. | 2 fem. |
|-------|------------|--------------|-------|--------------|--------------|
| SING. | הִתְקַטֵּל | הִתְקַטְּלִי | PLUR. | הִתְקַטְּלוּ | הִתְקַטְּלנה |

PARTICIPLE.

| | masc. | fem. | | masc. | fem. |
|-------|---------------|---------------|----|--------------|------|
| SING. | מִתְקַטֵּל | מִתְקַטְּלָה | or | מִתְקַטְּלֵת | |
| PLUR. | מִתְקַטְּלִים | מִתְקַטְּלוֹת | | | |

VOCABULARY 9.

| | |
|---|--|
| חֶסֶד n. m. <i>kindness, mercy</i> | מָלַךְ v. H. <i>to cause to reign</i> |
| יְשַׁע n. m. <i>salvation</i> | צַעֲקָה n. f. <i>cry</i> |
| כֵּן adv. <i>thus</i> | שָׂכַל v. H. <i>to be wise, act wisely</i> |
| לָבַשׁ v. H. <i>to cause to put on, to clothe</i> | שִׂמְחָה n. f. <i>gladness</i> |
| מָטַר v. H. <i>to cause to rain</i> | שִׂשׂוֹן n. m. <i>joy</i> |
| מָטָר n. m. <i>rain</i> | שְׂאֵרִית n. f. <i>remnant</i> . |

§ 39. Peculiar Forms.

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הִשְׁפַּתִּי for הִשְׁפַּתְתִּי, תִּשְׁכַּנָּה for תִּשְׁכַּנְתִּי.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדְתָה, תִּזְכְּרִי.

3. Final ך is sometimes added to \bar{u} of the preterite, and to \bar{u} and \bar{i} of the future, e. g. הִדְבָּקִין , יִדְבָּקִין .

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁכַב , שָׁפַל ; and occasionally it takes a feminine ending דְּבָקָה for דְּבַק .

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל ; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָדַשׁ , דָּבַר instead of קִדְּשׁ , דִּבֶּר ; Pattahh also occurs in the Hithpael הִתְקַדְּשָׁה .

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשְׁכַּחַב , כָּנַח .

8. Tav of the prefixed הִת in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס , ש or שׁ ; with צ the ת is transposed and in addition changed to ט ; with ד , ט or ת , and occasionally with other letters, the ת is assimilated to the first radical and united with it by Daghesch-forte, הִצְטַדֵּק , הִסְתַּכֵּל , הִדְבִּיק .

§ 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel הִ is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְקַדְּשָׁה *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (..), תִּשְׁפֹּל *thou mayest understand* or *understand thou*.

3. Paragogic ה is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמָעָה *oh, hear!* or *pray, hear!*

4. The addition of ה to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֶשְׁמָעָה, אֶבְדִּילָהּ. The Kal imperative with *ō* becomes קַטְלָה *koṭlā*; the Kal imperative with *ā* becomes כִּבְּדָה *kibh'dhā*.

Paragogic He. Let's take the tone.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghes-forte in the next letter, יִסְגֹּר *he will shut*, וַיִּסְגֹּר *and he shut*. If this be Yodh with Sh'va, Daghes is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghes, Pattahh is lengthened to Kamets, וַיִּאֲכַל. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

| | |
|--|---------------------------------------|
| אַהֲרֹן n. m. <i>Aaron</i> | יָשַׁב v. K. <i>to dwell, inhabit</i> |
| אֵל adv. <i>not</i> | כְּתוֹנֶת n. f. <i>tunic</i> |
| אֵלַי prep. <i>to, unto, respecting</i> | מַלְכָּה n. f. <i>queen</i> |
| אַשֶׁר n. m. <i>ashes</i> | מֶרְדֵּכַי n. m. <i>Mordecai</i> |
| בְּגָדִים n. m. pl. <i>garments</i> | קָבַל v. P. <i>to receive, accept</i> |
| בָּרַד n. m. <i>hail</i> | קָרַב v. K. (fut. a) <i>come near</i> |
| הֵנָּה adv. <i>hither</i> | <i>approach</i> |
| זָעַק v. K. (fut. a) <i>to cry</i> | קָרַע v. K. (fut. a) <i>to rend</i> |
| זַעֲקָה n. f. <i>cry</i> | רֹאשׁ n. m. <i>head</i> |
| חֶרֶב n. f. <i>sword</i> | רָחַץ v. K. (fut. a) <i>to wash</i> |
| יָגַע v. K. <i>to be weary</i> | שַׁק n. m. <i>sackcloth</i> |
| יָד n. f. <i>hand</i> | שָׁלַח v. K. (fut. a) <i>to send.</i> |
| יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i> | |

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE.

SING. 3 *fem.* הָ becomes תָּ.

2 *masc.* תָּ sometimes becomes תֵּ before י.

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, ה, כם and כן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghash-forte with נ of the 1 pers. suffix and נ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* יהו becomes יו, יהו becomes ירי, יהו becomes יתי, יהו becomes יני; in the *fem.* הו becomes התי, הו becomes הני, הו becomes התי, הו becomes הני.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קטל assumes the following forms in combination with suffixes:—

| | | | | |
|-------|---------|--------------------------|--------------------------|---------------------|
| SING. | 1 com. | קָטַלְנִי | k'tāla'nī | he killed me |
| | 2 masc. | קָטַלְךָ | k'tāl'khā' | he killed thee (m.) |
| | 2 fem. | קָטַלְךְ | k'tālākh' | he killed thee (f.) |
| | 3 masc. | { קָטַלְהוּ קָטַלוּ } | { k'tālā'hū k'tālō' } | { he killed him |
| | 3 fem. | קָטַלְהָ | k'tālāh' | he killed her |
| PLUR. | 1 com. | קָטַלְנוּ | k'tālā'nū | he killed us |
| | 2 masc. | קָטַלְכֶם | k'tal'khem' | he killed you (m.) |
| | 2 fem. | קָטַלְכֶן | k'tal'khen' | he killed you (f.) |
| | 3 masc. | קָטַלְם | k'tālām' | he killed them (m.) |
| | 3 fem. | קָטַלְנָן | k'tālān' | he killed them (f.) |

7. Verbs having *s* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. נָגַל from נָגַל.

The remaining parts of the verb are sufficiently represented in Table VII.

In put. The first vowel falls away; in fut. the second vowel, (with suffixes—)

VOCABULARY 11.

| | |
|-----------------------------------|--|
| אב n. m. <i>father</i> | חָמָן n. m. <i>Haman</i> |
| אֲדֹנָי n. m. <i>Lord</i> | מִזְבֵּחַ n. m. <i>altar</i> |
| אם n. f. <i>mother</i> | מִלְחָמָה n. f. <i>war, fighting</i> |
| בת n. f. <i>daughter</i> | סָגַר v. P. <i>to shut up</i> ; H. <i>to</i> <i>cause to shut</i> |
| גָּדַל v. P. <i>to make great</i> | סָפַר v. P. <i>to recount, tell</i> |
| דָּבַק v. H. <i>to overtake</i> | רָעַב n. m. <i>famine.</i> |
| דָּם n. m. <i>blood</i> | |

VOCABULARY 12.

| | |
|--------------------------------------|---|
| אֵיכָכָה adv. <i>how</i> | לְפָנֶיךָ prep. <i>before, in the pre-</i> <i>sence of</i> |
| אָנוּשׁ n. m. <i>man</i> | עוֹלָם n. m. <i>suckling, babe</i> |
| אִשָּׁה n. f. <i>woman</i> | קָטַר v. P. <i>to crown</i> |
| בְּרָכָה n. f. <i>blessing</i> | פָּשַׁט v. K. <i>to take off</i> clothes |
| דַּמָּשְׁקַי n. <i>Damascus</i> | צָרָה n. f. <i>trouble</i> |
| דֶּרֶךְ n. m. f. <i>way</i> | רַגְלִים n. f. du. <i>feet</i> |
| הֵלֵךְ v. K. <i>to go, walk</i> | רַחוּם adj. <i>merciful</i> |
| זָכַר v. K. <i>to remember</i> | שִׁלְמָה n. f. <i>garment</i> |
| הִלָּץ v. P. <i>to deliver</i> | שָׁמַר v. H. <i>to rise early</i> |
| טָוַח v. P. <i>to soil, defile</i> | שָׁמַע v. K. <i>to hear</i> |
| מָשַׁל v. H. <i>to cause to rule</i> | תָּפַשׁ v. K. <i>to lay hold of, seize.</i> |
| נָא pray, <i>I pray thee</i> | |

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הָ, or הַ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים in nouns of both genders.

3. The plural of masculine nouns ends in ים, or more rarely ין, and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים, and some of each gender take indifferently ים or ות.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

✕ I. The feminine ending ות.

✕ 1. If the ultimate is simple there is no change.

| masc. | | fem. | masc. | | fem. |
|-----------|---------------------|------------|------------|-----------------|-------------|
| מִצְרִי | <i>an Egyptian,</i> | מִצְרִית | שֵׁנִי | <i>second,</i> | שְׁנִית |
| יָמִינִי | <i>right,</i> | יָמִינִית | שְׁלִישִׁי | <i>third,</i> | שְׁלִישִׁית |
| פְּנִימִי | <i>interior,</i> | פְּנִימִית | מוֹצֵא | <i>finding,</i> | מוֹצֵאת |

✕ 2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *e* or *i* is commonly assimilated.

| masc. | | fem. | masc. | | fem. |
|-----------|------------------|-------------|----------|------------------|------------|
| נִשְׁבֵּר | <i>broken,</i> | נִשְׁבֶּרֶת | שֹׁכֵב | <i>lying</i> | שֹׁכֶבֶת |
| מִשְׁלֹשׁ | <i>triple,</i> | מִשְׁלֶשֶׁת | מְדַבֵּר | <i>speaking</i> | מְדַבֶּרֶת |
| מִקְבָּץ | <i>gathered,</i> | מִקְבֶּצֶת | אַחִיר | <i>large</i> | אַחֶרֶת |
| אֲדָמָה | <i>reddish,</i> | אֲדָמָהּ | שְׁלִיט | <i>imperious</i> | שְׁלִטָּה |
| שֹׁפֵךְ | <i>shedding,</i> | שֹׁפֶכֶת | מְשֹׁפֵל | <i>prudent</i> | מְשֹׁפֶלֶת |

✕ 3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֶע friend, fem. מוֹדַעַת נִשְׁמָע heard, fem. נִשְׁמַעַת
 שְׁמִיע hearing, fem. שְׁמִיעָה מַגִּיע touching, fem. מַגִּיעָה

II. The feminine הַ, the plural ים or ות, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in הַ.

| | | | | |
|-----------|------------|-----------------|-----------------------|-------------------|
| גָּדוֹל | great, | fem. גְּדוֹלָה | pl. גְּדוֹלִים | f. pl. גְּדוֹלוֹת |
| גְּבִיָּה | high, | fem. גְּבִיָּהּ | pl. גְּבִיִּים | f. pl. גְּבִיּוֹת |
| כָּתוּב | written, | fem. כְּתִיבָה | pl. כְּתוּבִים | f. pl. כְּתִיבוֹת |
| מְשִׁיב | restoring, | fem. מְשִׁיבָה | pl. מְשִׁיבִים | f. pl. מְשִׁיבוֹת |
| אֲדוֹן | master, | pl. אֲדֹנִים | מְלִיצִי interpreter, | pl. מְלִיצִים |
| דָּבָר | word, | pl. דְּבָרִים | לֵב heart, | pl. לְבָבוֹת |
| זָכָרֹן | memorial, | pl. זְכָרוֹנוֹת | עֵנָב grape, | pl. עֲנָבִים |
| כָּנָף | wing, | du. כְּנָפִים | צֵלֶר rib, | pl. צֵלָעִים |

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

| | | | | |
|---------|-----------|---------------|------------------|------------------|
| הֹלֵךְ | going, | fem. הֹלֵכָה | pl. הֹלְכִים | f. pl. הֹלְכוֹת |
| שֹׁפֵךְ | shedding, | fem. שֹׁפֵכָה | pl. שֹׁפְכִים | f. pl. שֹׁפְכוֹת |
| שֹׁפֵט | judge, | pl. שֹׁפְטִים | מִזְבֵּחַ altar, | pl. מִזְבְּחוֹת |
| כֹּהֵן | priest, | pl. כֹּהֲנִים | מִקֵּל rod, | pl. מִקְלוֹת |

but

| | | | | |
|--------|-----------|---------------|---------------|------------------|
| מֵת | dead, | fem. מֵתָה | pl. מֵתִים | f. pl. מֵתוֹת |
| שָׁלֵם | complete, | fem. שָׁלְמָה | pl. שָׁלְמִים | f. pl. שָׁלְמוֹת |
| יָבֵשׁ | dry, | fem. יָבֵשָׁה | pl. יָבֵשִׁים | f. pl. יָבֵשוֹת |
| עֵץ | tree, | pl. עֲצִים | שֵׁם name, | pl. שְׁמוֹת |
| יָבֵד | thigh, | du. יָרְכִים | כָּבֵד heavy, | pl. כְּבֵדִים |

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

| | | | |
|---|----------|--|------------------|
| רַב (from רַבֵּב) <i>much</i> , fem. | רַבָּה | pl. רַבִּים | f. pl. רַבּוֹת |
| תָּם (from תָּמִים) <i>perfect</i> , fem. | תָּמִיה | pl. תָּמִים | f. pl. תָּמוֹת |
| קָטָן <i>small</i> , fem. | קָטַנָּה | pl. קָטָנִים | f. pl. קָטַנוֹת |
| עָמֵק <i>deep</i> , fem. | עָמִיקָה | pl. עָמִיקִים | f. pl. עָמִיקוֹת |
| גַּן (from גִּנָּן) <i>garden</i> , pl. | גָּזִים | אֹפֶן <i>wheel</i> , pl. | אֹפְנִים |
| עֵז (from עִזִּז) <i>goat</i> , pl. | עִזִּים | תְּרוּל <i>bramble</i> , pl. | תְּרוּלִים |
| חֹק (from חָקַק) <i>statute</i> , pl. | חֻקִּים | לֵב (from לִבֵּב) <i>heart</i> , pl. | לְבוֹת |
| אָף (for אָנָף) <i>nose</i> , du. | אֲפִים | שֵׁן (from שִׁנָּן) <i>tooth</i> , pl. | שִׁנִּים |

3. Nouns having an *unaccented vowel* in the ultimate, commonly called *Segholates*, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

| | | | | |
|------------------------------|--------------------|-------------------------|----------------------|--------|
| מֶלֶךְ <i>king</i> , fem. | מֶלֶכָה | queen, | pl. מְלָכִים | kings |
| סֹתֵר <i>covert</i> , fem. | סֹתֶרָה | | pl. סֹתָרִים | |
| עֵגֶל <i>calf</i> , fem. | עֵגֶלָה | | pl. עֵגָלִים | |
| אָמַר <i>saying</i> , fem. | אָמַרָה or אָמֶרָה | | pl. אָמָרִים | |
| עֲצָם <i>strength</i> , fem. | עֲצָמָה | | pl. עֲצָמִים | |
| בָּעַל <i>lord</i> , fem. | בָּעֻלָה | lady, | pl. בָּעָלִים | lords. |
| רֶגֶל <i>foot</i> , du. | רֶגְלִים | אָזֶן <i>ear</i> , du. | אָזְנוֹם | |
| בִּרְךָ <i>knee</i> , du. | בִּרְכָּיִם | קָרֶן <i>horn</i> , du. | קָרְנוֹם or קָרְנִים | |

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

| | | | |
|---------------------------------------|--------------------|--------------------------------|----------|
| מָוֶת <i>death</i> , pl. | מָוֶתִים | זֵיתֹן <i>olive tree</i> , pl. | זֵיתָיִם |
| אִיְנִיקְוִיטָה <i>iniquity</i> , pl. | אִיְנִיקְוִיטָהִים | עֵינָן <i>eye</i> , du. | עֵינָיִם |

4. In a simple ultimate

(1) ה is rejected.

| | | | | |
|----------|--------------------|---------------|--------------|---------------------------|
| יָפָה | <i>fair,</i> | fem. יָפָה | pl. יָפִים | f. pl. יָפוֹת |
| עוֹשֶׂה | <i>doing,</i> | fem. עוֹשֶׂה | pl. עוֹשִׁים | f. pl. עוֹשׂוֹת |
| מַעֲשֶׂה | <i>work,</i> | pl. מַעֲשִׂים | קָנָה | reed, pl קָנִים |
| מֵרָאָה | <i>appearance,</i> | pl. מֵרָאִים | שָׂדֶה | <i>field,</i> pl. שָׂדוֹת |
| מַחֲנֶה | <i>camp,</i> | du. מַחֲנִים | חֹזֶה | <i>seer,</i> pl. חֹזִים |

(2) י becomes יָה, יִים, or ים, יוֹת..

| | | | | |
|---------|-------------------|-----------------|-----------------------------|--------------------------------------|
| טָרִי | <i>fresh,</i> | fem. טָרִיָּה | pl. טָרִיִּים | f. pl. טָרִיּוֹת |
| עָנִי | <i>afflicted,</i> | fem. עָנִיָּה | pl. עָנִיִּים | f. pl. עָנִיּוֹת |
| עִבְרִי | <i>Hebrew,</i> | fem. עִבְרִיָּה | pl. עִבְרִיִּים or עִבְרִים | f. pl. עִבְרִיּוֹת |
| אִי | <i>island,</i> | pl. אִיִּים | פְּלִשְׁתִּי | <i>Philistine,</i> pl. פְּלִשְׁתִּים |

§ 45. In Feminine Nouns.

1. Feminine nouns in ה, of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

| | | | | | |
|----------|------------------|---------------|-----------|-------------------|----------------|
| מַלְכָּה | <i>queen,</i> | pl. מַלְכוֹת | יְשׁוּעָה | <i>salvation,</i> | pl. יְשׁוּעוֹת |
| סִתְרָה | <i>covert,</i> | pl. סִתְרוֹת | בְּרָכָה | <i>blessing,</i> | pl. בְּרָכוֹת |
| חֲרָפָה | <i>reproach,</i> | pl. חֲרָפוֹת | נִקְמָה | <i>vengeance,</i> | pl. נִקְמוֹת |
| אִמְרָה | <i>saying,</i> | pl. אִמְרוֹת | עֲצָה | <i>counsel,</i> | pl. עֲצוֹת |
| חֲרָבָה | <i>desert,</i> | pl. חֲרָבוֹת | גִּנָּה | <i>garden,</i> | pl. גִּנוֹת |
| בַּעֲלָה | <i>lady,</i> | pl. בַּעֲלוֹת | אֲנִיָּה | <i>ship,</i> | pl. אֲנִיּוֹת |

2. Feminine nouns in ת (or ת) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ת had not been appended, § 44. I. 2. Nouns in ית take יוֹת, and nouns in ית take יוֹת.

| | | | | | |
|------------|-------|----------|---------------------|-----|-------------|
| מִשְׁמֶרֶת | (from | מִשְׁמֵר | <i>observance</i> , | pl. | מִשְׁמֵרוֹת |
| מֵאֲכָלֶת | (from | מֵאֲכָל | <i>knife</i> , | pl. | מֵאֲכָלוֹת |
| אֲדָמָמָת | (from | אֲדָמָם | <i>reddish</i> , | pl. | אֲדָמָמוֹת |
| מִיֹּלָקֶת | (from | מִיֹּלֵק | <i>nurse</i> , | pl. | מִיֹּלָקוֹת |
| טִבְעָת | (from | טִבֵּעַ | <i>ring</i> , | pl. | טִבְעוֹת |
| נֹגֶעַת | (from | נֹגֵעַ | <i>touching</i> , | pl. | נֹגְעוֹת |
| יוֹנָקֶת | (from | יוֹנֵק | <i>sucker</i> , | pl. | יוֹנָקוֹת |

| | | | | | |
|--------------|----------------------|--------------|--------------|-------------------------|--------------|
| <i>sing.</i> | | <i>pl.</i> | <i>sing.</i> | | <i>pl.</i> |
| גִּלְגָּלֶת | <i>skull</i> , | גִּלְגָּלוֹת | מוֹאבִּית | <i>Moabites</i> , | מוֹאבִּיּוֹת |
| כְּתֹנֶת | <i>tunic</i> , | כְּתֹנֹת | מִצְרִית | <i>Egyptian woman</i> , | מִצְרִיּוֹת |
| שִׁבְלֶת | <i>ear of corn</i> , | שִׁבְלִים | מַלְכוּת | <i>kingdom</i> , | מַלְכוּתוֹת |

3. Before the dual ending ה, becomes ת; and nouns in ת follow the rule of other Segholates, § 44. II. 3.

| | | | | | | | |
|---------|----------------|-----|------------|----------|-----------------------|-----|-------------|
| יֶרְכָה | <i>thigh</i> , | du. | יֶרְכָתִים | דֹּלֶת | <i>folding-door</i> , | du. | דֹּלֶתִים |
| שִׁפָּה | <i>lip</i> , | du. | שִׁפְתִּים | עֲצָלָה | <i>sloth</i> , | du. | עֲצָלָתִים |
| שָׁנָה | <i>year</i> , | du. | שְׁנָתִים | נְחֹשֶׁת | <i>brass</i> , | du. | נְחֹשֶׁתִים |

VOCABULARY 13.

| | | | |
|-----------|--------------------------|----------|---|
| אֶבֶן | n. m. f. <i>a stone</i> | מָלַךְ | v. K. <i>to reign</i> |
| אֶדוֹם | n. m. <i>Edom</i> | עֵי | n. (with art.) <i>Ai</i> |
| בְּאֵר | n. f. <i>a well</i> | עִיר | n. f. <i>city</i> |
| גִּבְעוֹן | n. <i>Gibeon</i> | רַב | adj. (רַבָּה) <i>much, many</i> |
| גָּדוֹל | adj. <i>great, large</i> | רָעָה | n. f. <i>evil</i> |
| גּוֹי | n. m. <i>nation</i> | שָׁלַךְ | v. H. <i>to cast</i> |
| חָדָשׁ | adj. <i>new</i> | תְּאֵנָה | n. f. (תְּאֵנִים) <i>fig-tree, fig.</i> |
| לָכַד | v. K. <i>to capture</i> | | |

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine הַ becomes תַּ; the dual ים and the plural ים become יַ.

| | | | | | |
|----------|------------------------|----------|-----------|--------------------------|----------|
| גִּנָּה | <i>garden</i> , const. | גִּנְתָּ | חֻקִּים | <i>statutes</i> , const. | חֻקֵּי |
| מַלְכָּה | <i>queen</i> , const. | מַלְכָּת | שֹׁפְטִים | <i>judges</i> , const. | שֹׁפְטֵי |
| עֵגְלָה | <i>calf</i> , const. | עֵגְלָת | רַגְלִים | <i>feet</i> , const. | רַגְלֵי |
| בַּעֲלָה | <i>lady</i> , const. | בַּעֲלָת | אָזְנוֹת | <i>ears</i> , const. | אָזְלֵי |

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

| <i>absol.</i> | | <i>const.</i> | <i>absol.</i> | | <i>const.</i> |
|---------------|--------------------|---------------|---------------|----------------|------------------|
| דֵּג | <i>fish</i> , | דֵּג | זָקֵן | <i>old</i> , | זָקֵן |
| כּוֹכַב | <i>star</i> , | כּוֹכַב | חֵצֵר | <i>court</i> , | חֵצֵר |
| מִקְדָּשׁ | <i>sanctuary</i> , | מִקְדָּשׁ | כָּבֵד | <i>heavy</i> , | כָּבֵד or כְּבֵד |

3. Medial ו commonly quiesces in Hholem and י in Tsere; final יַ becomes יַ.

| | | | | | | | |
|---------------|-------------------|--------|---------------|---------|--------------------|--------|---------|
| מָוֶת | <i>death</i> , | const. | מִוֶּת | גִּיאָה | <i>valley</i> , | const. | גִּיאָה |
| תּוֹכַח | <i>midst</i> , | const. | תּוֹכַח | בֵּית | <i>house</i> , | const. | בֵּית |
| קְשׁוּוֹת | <i>cups</i> , | const. | קְשׁוּוֹת | עֵינֹת | <i>fountains</i> , | const. | עֵינֹת |
| בּוֹנֵי עֲוֹן | <i>iniquity</i> , | const. | בּוֹנֵי עֲוֹן | חַי | <i>life</i> , | const. | חַי |

4. In a simple ultimate ה, becomes ה..; other vowels remain unchanged.

| | | | | | | | |
|----------|-----------|--------|----------|--------|--------------|--------|--------|
| שׁוֹה | sheep, | const. | שׁוֹה | מוֹצֵא | going forth, | const. | מוֹצֵא |
| רֹעֵה | shepherd, | const. | רֹעֵה | צֵבֵא | host, | const. | צֵבֵא |
| מִקְנֵה | cattle, | const. | מִקְנֵה | יִרֵא | fearing, | const. | יִרֵא |
| מַעֲשֵׂה | work, | const. | מַעֲשֵׂה | פְּרִי | fruit, | const. | פְּרִי |

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

| absol. | | const. | | absol. | | const. | |
|----------|--------------|----------|--|------------|-------------------|------------|--|
| אֲדוֹן | master, | אֲדוֹן | | בְּרָכָה | blessing, | בְּרָכָה | |
| זִכְרוֹן | memorial, | זִכְרוֹן | | נִקְמָה | vengeance, | נִקְמָה | |
| דָּבָר | word, | דָּבָר | | שְׁפָתַיִם | lips, | שְׁפָתַיִם | |
| עָנָן | cloud, | עָנָן | | מְלָכִים | kings, | מְלָכִים | |
| קָנָה | reed, | קָנָה | | הִרְפּוֹת | reproaches, | הִרְפּוֹת | |
| מַלְיָץ | interpreter, | מַלְיָץ | | גִּרְנוֹת | threshing floors, | גִּרְנוֹת | |
| לֵבָב | heart, | לֵבָב | | בְּהֵמוֹת | beasts, | בְּהֵמוֹת | |

See Table XVII. Declension of Nouns.

VOCABULARY 14.

| | | | |
|---------|--------------------------|--------------|--------------------------|
| אָמָנָה | n. Amanah | עָפָר | n. m. (וֹת) dust |
| הֵן | int. lo! behold! | עֵשָׂו | n. m. Esau |
| טָהוֹר | v. K. to be clean, pure | פָּרָפָר | n. Pharpar |
| כְּנָף | n. f. wing | קוֹל | n. m. (וֹת) voice, sound |
| כְּרוּב | n. m. cherub | קָטָן, קֵטָן | adj. (קִטְנָה) little, |
| מָכַר | v. K. to sell | | small |
| נָהָר | n. m. (ים and וֹת) river | | |

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שְׁמַיְמָה *heaven ward*.

2. Paragogic י , ו , or ה , are in poetic or archæic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּנָי , Gen. i. 24 for חַיִּים , יְשׁוּעָה , Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י . of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֶם , הֵן),

Nouns of both genders and of all numbers take the *x* form of the construct.

| | | | <i>suffix.</i> | |
|-------------|-------------------|------------------|----------------|------------------------|
| דָּבָר | <i>word,</i> | const. דְּבַר | דְּבַרְכֶם | <i>your word</i> |
| דְּבָרִים | <i>words,</i> | const. דְּבָרַי | דְּבָרֵיכֶם | <i>your words</i> |
| שִׁפְתַּיִם | <i>lips,</i> | const. שִׁפְתַּי | שִׁפְתֵיכֶם | <i>your lips</i> |
| שִׁפְתוֹת | <i>lips,</i> | const. שִׁפְתוֹת | שִׁפְתֵיכֶם | <i>your lips</i> |
| בְּרָכָה | <i>blessing,</i> | const. בְּרָכָה | בְּרָכַתְכֶם | <i>your blessing</i> |
| בְּרָכוֹת | <i>blessings,</i> | const. בְּרָכוֹת | בְּרָכֵיכֶם | <i>your blessings.</i> |

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending *x* adopt the construct form, only ה . is changed to הִ .

| | | | | |
|-----------|-------------------|------------------|-----------------|----------------------|
| מַלְכָּה | <i>queen,</i> | const. מַלְכָּה | suf. מַלְכָּתִי | <i>my queen</i> |
| מַלְכוֹת | <i>queens,</i> | const. מַלְכוֹת | suf. מַלְכֹּתִי | <i>my queens</i> |
| בְּרָכָה | <i>blessing,</i> | const. בְּרָכָה | suf. בְּרָכָתִי | <i>my blessing</i> |
| בְּרָכוֹת | <i>blessings,</i> | const. בְּרָכוֹת | suf. בְּרָכֹתִי | <i>my blessings.</i> |

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plura. termination.

| | <i>plur.</i> | <i>suf.</i> | | |
|--------|--------------|-------------|-----------|------------------------------------|
| לֵב | heart, | לְבָבִים | * לְבָבִי | my heart, לְבָבַי my hearts |
| דָּבָר | word, | דְּבָרִים | דְּבָרִי | my word, דְּבָרַי my words |
| שֹׁפֵט | judge, | שֹׁפְטִים | שֹׁפְטִי | my judge, שֹׁפְטַי my judges |
| מֶלֶךְ | king, | מְלָכִים | | מְלָכַי my kings. |

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

| | <i>suf.</i> | | <i>suf.</i> |
|---------|-------------|---------|---|
| יָדַי | hands, | יָדִי | my hands, אָזְנוֹי ears, אָזְנִי my ears |
| רַגְלָי | feet, | רַגְלִי | my feet, שְׁפָתַי lips, שְׁפָתִי my lips. |

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

| | <i>suf.</i> | | |
|------------|-------------|---------------|---|
| מֶלֶךְ | king | מְלָכִי | my king, מְלָכְךָ your king |
| סֹחֵר | covert | סֹחְרִי | my covert, סֹחְרְךָ your covert |
| עֹצֵם | strength | עֹצְמִי | my strength, עֹצְמְךָ your strength |
| פֶּעַל | work | פֶּעְלִי | my work, פֶּעְלְךָ your work |
| מִשְׁמֶרֶת | observance | מִשְׁמֶרְתִּי | my observ., מִשְׁמֶרְתְּךָ your observ. |
| כְּתָנִית | tunic | כְּתָנִיתִי | my tunic, כְּתָנִיתְךָ your tunic. |

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

| | <i>plur.</i> | <i>suf.</i> | | |
|-------|--------------|-------------|---------|---|
| גֶּן | garden | גַּנִּים | גַּנִּי | my garden, גַּנְךָ your garden |
| לֵב | heart | לְבוֹת | לְבִי | my heart, לְבָבְךָ your heart |
| אֵוָן | wheel | אֵוָנִים | אֵוָנִי | my wheel, אֵוָנְךָ your wheel |
| חֹק | statute | חֻקִּים | חֻקִּי | my statute, but חֻקְךָ your statute |

[§ 13. 5.]

3. Final ה is dropped.

| | | | | | | |
|---------|----------|------|---------|--------------|---------|--------------|
| רֹעֶה | shepherd | suf. | רֹעִי | my shepherd, | רֹעֶה | thy shepherd |
| מִקְנֶה | cattle | suf. | מִקְנִי | my cattle, | מִקְנֶה | thy cattle |
| מִטָּה | rod | suf. | מִטִּי | my rod, | מִטָּה | thy rod |

VOCABULARY 15.

| | | | |
|----------|----------------------------|--------|---------------------------|
| אַבֵּד | v. P. to destroy | נָפַל | v. K. to fall, fail |
| אֶחָד | adj. one | נֶפֶשׁ | n. m. f. (וֹת) soul, life |
| אַחֲרֵי | prep. after | נִתָּץ | v. P. to demolish |
| אֵשׁ | n. m. f. fire | עָבַד | v. K. to serve |
| אַשְׁרָה | n. f. (ים, and וֹת) pillar | שָׂרַף | v. K. to burn |
| דָּבָר | n. m. word | שָׁבַר | v. P. to break in pieces |
| זֶרַע | n. m. seed | שָׁם | adv. there |
| לֵבָב | n. m. (וֹת) heart | שֵׁם | n. m. (וֹת) name |
| מַצֵּבָה | n. f. statue | | |

§ 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

| | | | | |
|---------|----------------|-------|------------------|----------|
| אִישׁ | man | plur. | אֲנָשִׁים rarely | אִישִׁים |
| אִשָּׁה | woman, const. | plur. | נָשִׁים | |
| אִמָּה | maid-servant | plur. | אִמָּהוֹת | |
| בֵּית | house | plur. | בָּתִּים | |
| בֶּן | son | plur. | בָּנִים | |
| בַּת | daughter, suf. | plur. | בָּנוֹת | |
| יוֹם | day | plur. | יָמִים rarely | יָמוֹת |
| עִיר | city | plur. | עָרִים once | עִירִים |
| רֹאשׁ | head | plur. | רָאשִׁים | |

2. The nouns אָב father, אָח brother, and פֶּה mouth take the vowel י in the construct and before suffixes, e. g. const. אָבִי, suf. אָבִי, אָבִיהָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb *עָשָׂה* to do; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּלֶא, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesht-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesht-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אפ) mode of inflexion.

VOCABULARY 16.

| | |
|---|--|
| אָהַב or אָהֵב v. K. (fut. a) to love | הִפֵּךְ v. K. to turn, N. to be turned |
| אִישׁ * n. m. a man, each | חִזַּק v. K. (fut. a) to be strong |
| אָכַל v. K. (פָּא) to eat, H. to cause to eat | מָן n. m. manna |
| אֵל n. m. God | עֶבֶד n. m. servant |
| אָמֵן v. N. to be verified, found true | עָזַב v. K. to leave, forsake |
| אָמַר v. N. (פָּא) to be said | עָמַד v. K. to stand |
| בֵּן n. m. (בָּנִים) son | עֶצֶם n. f. (יָם and יָה) bone |
| | קָלָה n. f. a curse. |

X

* אִישׁ is the common word for an individual man; אָנוּשׁ is poetic; אָלִים is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesht-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

| | |
|--|---|
| בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i> | נָמַרְל n. m. <i>benefit</i> |
| | נָדַשׁ v. P. <i>to drive out</i> |
| נָאַל v. K. <i>to redeem</i> , P. <i>to defile</i> | טָהַר v. P. <i>to purify, cleanse</i> , N. <i>to be purified</i> |

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

| | |
|---------------------------------------|---|
| אָדוֹן n. m. <i>lord, master</i> | זָרַע v. K. <i>to sow</i> |
| אָז adv. <i>then</i> | חָלָשׁ adj. <i>deaf</i> |
| אָזן n. f. <i>ear</i> | נָאָץ v. P. H. <i>to weary, cause</i> <i>to toil</i> |
| זֵיתָא n. m. <i>olive-tree, olive</i> | |

מַמְלָכָה n. f. *kingdom*מָזַע v. N. *to be withheld*עִוֵּר adj. *blind*עֵינַי n. f. *eye*עֵץ n. m. *tree*פָּקַח v. N. *to be opened*, used specially of the eyesפָּתַח v. N. *to be opened*שָׁלַח v. K. *to send*שָׁמָּה adv. *thither*.§ 56. *Pe Nun* (פִּנ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghash-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

נָתַן has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחֻוֹת n. f. *sister*דְּבַשׁ n. m. *honey*חַיִּים n. m. pl. *life*חֲצִי n. m. (חֲצִי) *half*לָמָּה, לְמָּה *for what? why?*מוֹסֵר n. m. *instruction*מָוֶת n. m. *death*נָגַד v. H. *to tell*, Ho. *to be told*נִגַּשׁ v. K. N. *to approach*קֶטֶרֶת n. f. *incense*רַחֲמִים n. m. pl. *mercies, compassions*.

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: קָב for קָבָב, סָב for סָבָב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, קָבָב, קָב; הָסָבָב, הָסָב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghes-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יָקָבָב becomes יָקָב or יָקָב, and יִמְרָר יִמְרָר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָקָב, יָקָב; הָסָבָב, הָסָב (comp. קָטַל, קָטַלָּה); in the Hiphil, הָסָבָב, הָסָב (comp. יָקָטַל, יָקָטַלָּה).

4. Although the letter, into which the second and third radicals have been contracted, represents two con

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b*, יָצַבְתִּי, יָצַבְתָּ.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (וֹ) in the preterite, and *e* (יֶ) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, תִּשְׁבְּתָהּ, יָשַׁבְתָּ; תִּשְׁבְּתֶנּוּ, יָשַׁבְתֶּם.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, תִּשְׁבְּתָהּ, יָשַׁבְתָּ.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סִבְּקָה, הִתְקַלְקַל, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, סִיבֵּק, הִתְקַלֵּל.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Con-
versive and the vowel of the ultimate is shortened, יָשַׁב, וְיָשַׁב; וְיָשַׁבְתָּ, וְיָשַׁבְתֶּם.

VOCABULARY 20.

| | |
|---|---|
| אם conj. <i>if</i> | בָּעַל n. m. <i>Baal, lord</i> |
| אָרַר v. K. <i>to curse</i> ; Ho. <i>to be cursed</i> | גָּלַל v. K. <i>to roll</i> |
| | דָּבַד v. H. <i>to crush, pulverize</i> |

הָלַל v. H. *to begin*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *a Jew*
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*
 פֶּה n. m. (const. פִּי) *mouth*
 פָּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִרְבֵּשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִרְבֶּה, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִרְבֶּה; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִרְבֶּה, יִרְבֶּה.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, יִרְבֶּה, יִרְבֶּה; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, יִרְבֶּה, יִרְבֶּה.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, יִרְבֶּה.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

✕ הָלַךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. *tent*

אֲחָאָב n. m. *Ahab*

אֵינָהּ adv. *where?*

הָלַךְ v. H. *to cause to go,*
lead

יָבֵשׁ v. K. *to be dry*

יָדַע v. H. *to cause to know,*
let know

יָרָשׁ v. H. *to drive out*

כִּסֵּא n. m. (וֹת) *throne*

מִדְבָּר n. m. *wilderness*

מִשְׁפֵּט n. m. *judgment.*

§ 59. *Ayin Vav* (ע״) *and Ayin Yodh* (ע״) *Verbs,*
see Table XIII.

✕ 1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָם, where *ā* is in partial compensation for the contraction, מִיָּה for מִיָּה. Active participle קָם for קָם, מִיָּה for מִיָּה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקְיָם for הִקְיָם, יָקָם for יָקָם, הִקְיָם for הִקְיָם, the short vowel of the prefix being prolonged in a simple syllable.

✕ 2. Or it may be converted into its homogeneous vowel *u* or *i*, קָם, קָם; יָקָם, יָקָם, the prefix usually taking the simplest of the long vowels, *ā*; *u* combined with a preceding or accompanying *a* forms *ō*, Kal abs. infin. קָם = *kāūm*, Niphal נָקָם for נָקָם.

3. In the first and second persons of the Niphal and Hiphil preterites, *ō* (י) is inserted before the affixed terminations, and sometimes *ē* (י) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *ı* receives the accent, the preceding *ı* is for euphony changed to *ו*.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, *וְשָׁב*, *וְשָׁב*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *וְשָׁב*, *וְשָׁב*.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *ו*, e. g. *וְנָדַד*, or as *י*, e. g. *קָיַם*.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. *קוּיַם*, Pu. *קוּיַם*, Hith. *הִתְקוּיַם*.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. *כָּלַל*, Pu. *כָּלַל*.

VOCABULARY 22.

| | |
|---|--|
| <i>אֲדָמָה</i> n. f. <i>ground, land</i> | <i>נָעַר</i> n. m. <i>young man</i> |
| <i>אֵין</i> adv. <i>where? only after</i> | <i>קָבַר</i> v. K. <i>to bury</i> ; N. <i>to be buried</i> |
| <i>מֵאֵין</i> <i>whence?</i> | |
| <i>אָנָה</i> adv. <i>whither?</i> | <i>קִדְמָה</i> n. f. <i>former state</i> |
| <i>בּוֹא</i> v. K. (fut. <i>יָבוֹא</i>) <i>to come</i> ; H. <i>to cause to come, bring</i> | <i>קָם</i> v. K. <i>to arise</i> |
| | <i>רִיב</i> v. K. <i>to contend</i> |
| <i>הֵלֵךְ</i> Hith. <i>to go for one's self, go about</i> | <i>שׁוּב</i> v. K. <i>to return</i> ; H. <i>to cause to return, bring back</i> |
| <i>לִין</i> v. K. <i>to lodge</i> | |
| <i>מוֹת</i> v. K. <i>to die</i> ; H. <i>to put to death</i> | <i>שִׁפְחָה</i> n. f. <i>handmaid.</i> |

§ 60. *Lamedh Aleph* (לֵא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its con

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires א, רמץ for רמצ.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite ממצה, except in those words which have Tsere as their proper vowel, רצה. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

| | |
|--|---------------------------------|
| אור n. <i>Ur</i> | מצא v. K. <i>to find</i> |
| ברא v. K. <i>to create</i> | מרה n. f. <i>Mara (bitter)</i> |
| טהור adj. <i>clean, pure</i> | נעמי n. f. <i>Naomi (sweet)</i> |
| יצא v. K. <i>to go out</i> ; H. <i>to bring out</i> | עלי n. m. <i>Eli</i> |
| כשדים n. m. pl. <i>Chaldees</i> | קרא v. K. <i>to call</i> |
| לב n. m. (לבות) <i>heart</i> | רהטים n. m. pl. <i>troughs</i> |
| מלא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i> | רוץ v. K. <i>to run</i> |
| | שכב v. K. <i>to lie down</i> |
| | שמואל n. m. <i>Samuel</i> |

§ 61. *Lamedh He* (לה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle גלי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

\ The imperatives in הֵ .

\ The absolute infinitives in הֵ or הֵ .

\ The construct infinitives have the feminine ending הֵ .

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms הֵסִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִיִּי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הֵ, עָשָׂה, which is commonly softened by an appended הֵ, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלְתָּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתָּ.

6. The final vowel הֵ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגְלֵ, יִגְלֵ from יִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגְלֵ or יִגְלֵ from יִגְלֶה; Hiph. יִגְלֵ, יִגְלֵ from יִגְלֶה.

7. The final vowel הֵ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גָּל for גָּלָה, הִגְלֵ for הִגְלֶה, הִתְגַּלֵּל for הִתְגַּלֶּל.

הָיָה to be, fut. יִהְיֶה, apoc. יִהִי, part. הֹיָה.

חָיָה to live, fut. יִחְיֶה, apoc. יִחִי.

VOCABULARY 24.

אָמֵן adv. truly, indeed

בָּנָה v. K. to build

כַּיֵּן how much more, or

הָיָה v. K. to be

after a negative how
much less

יָרַד v. K. to go down, de
scend

יְרוּשָׁלַם¹ n. *Jerusalem*

כָּאֵשֶׁר as

כּוּל v. P. (כָּלַל) to contain

כָּלָה v. P. to complete, finish

מִשָּׁה n. f. bed

עָלָה v. K. to go up, H. to bring up, offer

עֹלָה n. f. burnt-offering

עָשָׂה v. K. to make, do, N. to be done

צִוָּה v. P. to command

רָאָה v. K. to see, N. to be seen,

to appear

שְׁלֹמֹה n. m. Solomon

שֵׁנִית adv. a second time

¹ Pointed as though it were written יְרוּשָׁלַם.

§ 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לִה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עו and לִה, the ו is invariably treated as a perfect consonant, and the לִה peculiarities only are preserved.

§ 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לִה verb may appear with a פָּא form, or an עו verb with an עֵ form, or *vice versa*.

2. A few verbs of different classes adopt the peculiar עֵ or עו modes of forming the Piel, Pual, and Hithpaël, inserting the vowel *ō* instead of the usual reduplication

שֵׁשׁ and שֵׁשׁ, Piels of יִתְגַּעֲשֵׁי and יִתְגַּעֲשֵׁי from גַּעַשׁ, or doubling the third radical in place of the second, e. g. רַעְיוֹן, אֲמַלְלִי, נֶאֱזַח (= נֶאֱזַח) from נָאָה (= נֶאֱזַח), הִשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה, with Vav Conv. נִשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. חֲמַרְמַר, סִתְרִיתִּיר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִנְאָלִי, Niphal of Hithpael נִשְׁתַּחֲוֶה, נִפְסָר, נִפְסָר :

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פָּרַעַה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (ים.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשְׂרִים n. m. *decade, ten*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions, or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵי, אֶחָדָה; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינוֹתָיו, בֵּינוֹתָיו and בֵּינוֹתָיו.

3. The preposition אֶת *with*, commonly becomes אֶת before suffixes, e. g. אֶתִּי, אֶתְכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵת, or before grave suffixes, אֶת, e. g. אֶתִּי, אֶתְכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, *כָּל־נְתִיבוֹתֶיהָ שְׁלוֹם* *all her paths (are) peace*, *טוֹב הָעֵץ* *the tree (was) good*.

2. Or the verb *הָיָה* *to be*, or the pronoun *הוּא* of the third person, may be used as a copula, *הָאָרֶץ הַיְבֵשָׁה תָהוּ* *the earth was desolate*, *הַנָּהָר הָרְבִיעִי הוּא פָּת* *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, *הַזָּהָב* *gold*, *הַחֲכָמָה* *wisdom*. So in comparisons, *בֵּקָן* as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took הַצִּיעָה* *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, *הַיּוֹם* *to-day*, *הַשָּׁנָה* *this year*; or the sign of the vocative, *הַמֶּלֶךְ* *O king*!

§ 69. *Nouns definite without the Article.*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם* a wise son, *הָאָרֶץ הַטּוֹבָה* the good land.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר* the word is good.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *אֵלֶּה הַדְּבָרִים הָאֵלֶּה* these things, *אֵלֶּה הַדְּבָרִים* these are the things.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

§ 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, טוֹבָה הַכְּמָה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֶגְדָּל מִמֶּךָ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפָה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

§ 73. Numerals.

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, **הָאַרְבָּעִים** *the forty*, **אַרְבָּעִים הַיּוֹם** *the forty days*.

§ 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, **הַבָּקָר הַנְּחֹשֶׁת** *the oxen the brass*, i. e. *the brazen oxen*; **שְׁלֹשׁ סָאִים קֹמַח** *three measures (consisting of) meal*.

§ 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, **הַרִי בְּגִלְבֹּעַ** *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, **מָקוֹם אֲשֶׁר** *the place where*, etc., particularly when the relative is itself omitted, **בְּיַד-הַשֵּׁלֶחַ** *by the hand of (him whom) thou wilt send*; and even before the copulative, **וְדַעַת וְחֵכְמָה** *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, **מַעֲשֵׂה יְהוָה הַגָּדוֹל** *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחַיִּל הַגִּבּוֹרִי* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

§ 76. *Tenses of Verbs.*

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. *The Preterite.*

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed*, etc.

e. Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom*.

f. Optative, *לֹא-מָתָנוּ O that we had died*.

- g. Subjunctive, *לְמַעַן יִרְאֶהְם* *in order that ye might fear*
2. The present, regarded as a continuation of the past, *צָמֵתִי* *I am thirsty*, prop. *I have been* and still *am thirsty*.
3. General truths, embodying the experience of the past, *אֹךְ יָדַע* *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *בָּבֶל נָפְלָה* *has fallen*.

§ 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,
 - a. Absolute, *אֶעֱשֶׂה* *I will make*.
 - b. Relative to a past, *Elisha was fallen sick of his sickness, whereof* *הָמוּת* *he was to die*.
 - c. Conditional, *but* (if it were my case) *אֶדְרֹשׁ* *I would seek unto God*.
 - d. Optative, expressing desire, determination, permission, or command, so *יִאָּבְדוּ* *may all thine enemies perish; all that thou commandest us*, *נַעֲשֶׂה* *we will do; of the fruit* *נֹאכֵל* *we may eat; mine ordinances* *תִּשְׁמְרוּ* *ye shall keep*.
 - e. Subjunctive, *לְמַעַן תְּבָרְכֶהָ* *in order that my soul may bless thee*.
2. The present, when it is conceived of as extending into the future, *why* *תִּבְכִּי* *weepest thou?* lit. *why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness* *תְּרוּמִים* *exalteth a nation*, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus* *Job* *הָעִשָּׂה* *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* **זָשָׁר** *sings Moses*.

6. The future is idiomatically used with **בְּתָרָם** and **בְּתָרָם** *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing **אַל** *not* to the apocopated future, **אַל־תִּפְגַּע** *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) **אַהֲבָה** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **יִרְאָה** *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot יֵשֶׁב* was *sitting in the gate of Sodom*.

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאִיל הָלַךְ *he was willing, he walked, for he was willing to walk, or walked willingly*.

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house *הָאֲנָשִׁים מְלֵא* was full of men, *וַיֵּצְאוּ אֶתְהָעִיר* they went out (of) the city.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, *הָלָה אֶת־רַגְלָיו* he was diseased in his feet.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, *וַיִּהְגְּמוּ אוֹתוֹ אֲבָן* and they overwhelmed him with stones, *וַיִּצְרֶה אֶת־הָאָדָם עָפָר* and he formed the man of dust.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ-דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בְּחַרְתִּיךָ *whose seed*, אֲשֶׁר זָרַעְךָ.

2. When the relative is preceded by אֵת the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or זֶה is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* בַּיּוֹם הַשְּׁלִישִׁי *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

| Order. | Forms and Equivalents. | | Names. | | Rabbinical Alphabet. | Numerical values. |
|--------|------------------------|-------|-----------|----------|----------------------|-------------------|
| 1 | א | — | אַלֶּפֶּה | Áleph | א | 1 |
| 2 | ב | Bh, B | בֵּית | Bēth | ב | 2 |
| 3 | ג | Gh, G | גִּימֶל | Gī'-mel | ג | 3 |
| 4 | ד | Dh, D | דָּלֶת | Dā'-leth | ד | 4 |
| 5 | ה | H | הֵא | Hē | ה | 5 |
| 6 | ו | V | וָו | Vāv | ו | 6 |
| 7 | ז | Z | זַיִן | Záyin | ז | 7 |
| 8 | ח | Hh | חֵית | Hhēth | ח | 8 |
| 9 | ט | T | טֵית | Tēth | ט | 9 |
| 10 | י | Y | יּוֹד | Yōdh | י | 10 |
| 11 | כ | Kh, K | כָּף | Kaph | כך | 20 |
| 12 | ל | L | לָמֶד | Lā'-medh | ל | 30 |
| 13 | מ | M | מֶם | Mēm | מס | 40 |
| 14 | נ | N | נוּן | Nūn | נון | 50 |
| 15 | ס | S | סָמֶךְ | Sā'-mekh | ס | 60 |
| 16 | ע | — | עֵיִן | Áyin | ע | 70 |
| 17 | פ | Ph, P | פֶּא | Pē | פף | 80 |
| 18 | צ | Ts | צָדִי | Tsā'-dhē | צץ | 90 |
| 19 | ק | K | קוֹף | Kōph | ק | 100 |
| 20 | ר | R | רֵישׁ | Rēsh | ר | 200 |
| 21 | ש | Sh, S | שִׁין | Shīn | ש | 300 |
| 22 | ת | Th, T | תָּו | Tāv | ת | 400 |

II. CLASSIFICATION OF THE LETTERS, § 2.

| 1. | | 2. | |
|---|-----------|---------|--------------------------|
| Gutturals, | א ה ח ע | Weak, | { א ה ו י Vowel-Letters. |
| Palatals, | ג י כ ק | | { א ה ח ע Gutturals. |
| Linguals, | ד ט ל נ ח | Medium, | { מ נ ר Liquids. |
| Dentals, | ז ס צ ש | | { ז ס צ ש Sibilants. |
| Labials, | ב מ פ | Strong, | { פ ב Aspirates and |
| ר shares the peculiarities of the Gutturals. | | | { ק כ ג ט ת ד Mutes. |

3.

Serviles איהן משה וכלב. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

| | | | | | | |
|-----------|---|-----------------|---|---------|---|--------|
| Kā'mets ā | ֿ | Páttahh | ֿ | Hhī'rik | ֿ | ī or ĭ |
| Tsē're ē | ֿ | Séghōl | ֿ | Shū'rek | ֿ | ū or ŭ |
| Hhō'lem ō | ֿ | Kā'mets-Hhātūph | ֿ | Kib'but | ֿ | |

Pronounce ā as in *father*, ă as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ɔ as in *not*, ū as in *rule*, ŭ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

| | | |
|--------------------|---|--|
| Compound Sh'vas | { | Hhātēph-Pattahh ֿ; thus עֶמֶד ^a mōdh. |
| | | Hhātēph-Seghol ֿ; thus אֶמֶר ^a mōr. |
| | | Hhātēph-Kamets ֿ; thus אִמֶּר ^a nī. |

§ 8. Pattahh-furtive ֿ with ע, ה or ה at the end of words.

§ 12. Dagheshe-lene in ב ג ד כ פ ת removes aspiration.

§ 13. Dagheshe-forte doubles; not found in א ה ח ע, rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Dagheshe-lene, Dagheshe-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methagh ֿ second syllable before the accent.

III. THE ACCENTS, § 16.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|------------|------------------|-------------|
| 1. Sillūk | (₁) | סְלִיּוֹק: |
| 2. Athnāhh | (₂) | אַתְנַחְנַח |

CLASS II. *Kings.*

- | | | |
|------------------|------------------|--------------------------|
| 3. S'gholta | (³) | סְגֻלְתָּא <i>postp.</i> |
| 4. Zākēph Kāton | (⁴) | זָקַח קָטוֹן |
| 5. Zākēph Gadhōl | (⁵) | זָקַח גָּדוֹל |
| 6. Tiphhha | (₆) | טִפְחָא <i>prep.</i> |

CLASS III. *Dukes.*

- | | | |
|----------------|-------------------|-------------------------|
| 7. R'bhīr | (⁷) | רְבִיעַ |
| 8. Shalsheleth | (⁸) | שְׁלִשְׁלֵת |
| 9. Zarkā | (⁹) | זָרְקָא <i>postp.</i> |
| 10. Pashta | (¹⁰) | פַּשְׁטָא <i>postp.</i> |
| 11. Y'thībhh | (₁₁) | יְתִיב <i>prep.</i> |
| 12. T'bhīr | (₁₂) | תְּבִיר |

CLASS IV. *Counts.*

- | | | |
|----------------------|-------------------|-----------------------------------|
| 13. Pāzēr | (¹³) | פָּזֵר |
| 14. Karnē Phārā | (¹⁴) | כַּרְנֵי פָרָה |
| 15. T'lishā Gh'dhōlā | (¹⁵) | תְּלִישָׁא גָּדוֹלָה <i>prep.</i> |
| 16. Geresh | (¹⁶) | גֶּרֶשׁ |
| 17. G'rāshayim | (¹⁷) | גֶּרֶשָׁיִם |
| 18. P'sīk | (₁₈) | פְּסִיק |

CONJUNCTIVES. *Servants.*

- | | | |
|---------------------|-------------------|-----------------------------------|
| 19. Merkā | (₁₉) | מֶרְקָא |
| 20. Mūnāhh | (₂₀) | מוֹנַח |
| 21. Merkā Kh'phūla | (₂₁) | מֶרְקָא כְּפוּלָה |
| 22. Mahpakh | (₂₂) | מַחְפָּךְ |
| 23. Dargā | (₂₃) | דַּרְגָּא |
| 24. Kadhma | (₂₄) | קַדְמָא |
| 25. Yerahh ben Yōmō | (₂₅) | יֶרַח בְּנֵי יוֹמֹ |
| 26. T'lishā K'tannā | (²⁶) | תְּלִישָׁא קְטַנָּה <i>postp.</i> |

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

| | | | | |
|--|--------------------------------------|-----|----|-----|
| Primary form, | בְּ | כְּ | לְ | וְ |
| Before vowelless Consonants, | בִּ | כִּ | לִ | וִ* |
| Before Gutturals with Compound Sh'va, | <i>the corresponding short vowel</i> | | | |
| Before monosyllables and accented syllables, | † בִּ | כִּ | לִ | וִ |
| With the contracted article, | <i>the vowel of the article.</i> | | | |

* Also before the labials בּ, מּ, and פּ, but וְ before vowelless Yodh.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or וַלַּמָּה.

THE PREPOSITION מִן, THE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מֶה.

| | | | | |
|--|-----|-----|-----|------|
| Before strong consonants, | מִן | מֵה | מִי | מֶה* |
| Before vowelless consonants and strong gutturals, | מִן | מֵה | מִי | מֶה |
| Before weak gutturals, | מִן | מֵה | מִי | מֶה |
| Before gutturals with Kamets, | מִן | מֵה | מִי | מֶה |

* But with a disjunctive accent commonly מֶה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

| | | | | |
|------|--------------|------------|-----------|---------------|
| 1 c. | בִּי | לִי | כְּמִנִּי | מִי, מֵי, מִי |
| 2 m. | בְּךָ, בְּךָ | לְךָ, לְךָ | כְּמִנִּי | מִי, מֵי, מִי |
| 2 f. | בְּךָ | לְךָ | — | מִי |
| 3 m. | בּוֹ | לוֹ | כְּמִנִּי | מִי, מֵי, מִי |
| 3 f. | בָּהּ | לָהּ | כְּמִנִּי | מִי, מֵי, מִי |

PLURAL.

| | | | | |
|------|----------------|--------------|-------------------|---------------|
| 1 c. | בָּנוּ | לָנוּ | כְּמִנִּי | מִי, מֵי, מִי |
| 2 m. | בָּכֶם | לָכֶם | כְּמִנִּי, כְּכֶם | מִי, מֵי, מִי |
| 2 f. | בָּכֶן | לָכֶן | — | מִי |
| 3 m. | בָּהֶם, בָּהֶם | לָהֶם, לָהֶם | כְּמִנִּי, כְּהֶם | מִי, מֵי, מִי |
| 3 f. | בָּהֶן, בָּהֶן | לָהֶן | — | מִי |

V. PERSONAL PRONOUNS, § 29.

| SINGULAR. | | | PLURAL. | | |
|-----------|------------------|-----------------|----------------|-------------------------------|--|
| 1 | I | אֲנִי, אַנְכִּי | We | אֲנֵנוּ, אַנְהֵנוּ, אַנְהֵנוּ | |
| 2. | { Thou <i>m.</i> | אַתָּה, אַתָּה | Ye <i>m.</i> | אַתֶּם | |
| | { Thou <i>f.</i> | אַתָּה, אַתָּה | Ye <i>f.</i> | אַתֶּנָּה, אַתֶּנָּה | |
| 3. | { He | הוא | They <i>m.</i> | הֵם, הֵמָּה | |
| | { She | היא | They <i>f.</i> | הֵנָּה, הֵנָּה | |

SUFFIXES.

| Simple. | | With union Vowels of Verbs. | | | | With Sing. Nouns. | | With Dual and Plur. Nouns. | |
|-------------|------------|-----------------------------|------------|------------|------------|-------------------|------------|----------------------------|------------|
| 1 <i>c.</i> | כִּי, כִּי | כִּי | כִּי | כִּי | (כִּי) | כִּי | כִּי | כִּי | כִּי |
| <i>pl.</i> | כִּי | כִּי | כִּי | כִּי | כִּי | כִּי | כִּי | כִּי | כִּי |
| 2 <i>m.</i> | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) |
| <i>pl.</i> | כִּם | כִּם | כִּם | כִּם | כִּם | כִּם | כִּם | כִּם | כִּם |
| 2 <i>f.</i> | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) |
| <i>pl.</i> | כִּן | כִּן | כִּן | כִּן | כִּן | כִּן | כִּן | כִּן | כִּן |
| 3 <i>m.</i> | הוּ (כִּה) | הוּ (כִּה) | הוּ (כִּה) | הוּ (כִּה) | הוּ (כִּה) | הוּ (כִּה) | הוּ (כִּה) | הוּ (כִּה) | הוּ (כִּה) |
| <i>pl.</i> | ם (מִו) | ם (מִו) | ם (מִו) | ם (מִו) | ם (מִו) | ם (מִו) | ם (מִו) | ם (מִו) | ם (מִו) |
| 3 <i>f.</i> | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) |
| <i>pl.</i> | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) | הָ (כִּה) |

DEMONSTRATIVE.

| <i>Masc.</i> | <i>Fem.</i> | <i>Common.</i> |
|----------------------|-----------------|----------------|
| SING. זֶה (זֶה) | זֹאת (זֹה, זֹה) | זֶה (זֶה, זֶה) |
| PLUR. אֵלֶּה, אֵלֶּה | אֵלֶּה, אֵלֶּה | אֵלֶּה, אֵלֶּה |

RELATIVE.

אֲשֶׁר *who or which*; abbreviated form אֲשֶׁר (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever*. מָה *what?* or *whatever*.

VERBS.—THEIR SPECIES, §§ 31, 32.

| | | |
|-------------------|----------|--|
| 1. Simple act. | Kal | קָטַל <i>to kill</i> . |
| 2. “ pass. | Niphal | נִקְטַל <i>to be killed</i> . |
| 3. Intensive act. | Piël | קָטַל <i>to kill many or to massacre</i> . |
| 4. “ pass. | Pual | קָטַל <i>to be massacred</i> . |
| 5. Causative act. | Hiphil | הִקְטִיל <i>to cause to kill</i> . |
| 6. “ pass. | Hophal | הִקְטַל <i>to be caused to kill</i> . |
| 7. Reflexive | Hithpaël | הִתְקַטַּל <i>to kill one's self</i> . |

VI. PARADIGM OF

| | | KAL. | NIPHAL. | PIEL. | PUAL. |
|---------------|------------|--------------|--------------|--------------|--------------|
| PRET. | 3 m. | קָטַל | נִקְטַל | קָטַל | קָטַל |
| | 3 f. | קָטְלָה | נִקְטְלָה | קָטְלָה | קָטְלָה |
| | 2 m. | קָטַלְתָּ | נִקְטַלְתָּ | קָטַלְתָּ | קָטַלְתָּ |
| | 2 f. | קָטַלְתְּ | נִקְטַלְתְּ | קָטַלְתְּ | קָטַלְתְּ |
| | 1 c. | קָטַלְתִּי | נִקְטַלְתִּי | קָטַלְתִּי | קָטַלְתִּי |
| | Plur. 3 c. | קָטְלוּ | נִקְטְלוּ | קָטְלוּ | קָטְלוּ |
| | 2 m. | קָטַלְתֶּם | נִקְטַלְתֶּם | קָטַלְתֶּם | קָטַלְתֶּם |
| | 2 f. | קָטַלְתֶּן | נִקְטַלְתֶּן | קָטַלְתֶּן | קָטַלְתֶּן |
| | 1 c. | קָטַלְנוּ | נִקְטַלְנוּ | קָטַלְנוּ | קָטַלְנוּ |
| INFIN. absol. | | קָטוֹל | הִקְטִיל | קָטַל | קָטַל |
| | constr. | קָטֹל | הִקְטִיל | קָטֹל | (קָטֹל) |
| FUT. | 3 m. | יִקְטַל | יִקְטַל | יִקְטַל | יִקְטַל |
| | 3 f. | תִּקְטַל | תִּקְטַל | תִּקְטַל | תִּקְטַל |
| | 2 m. | תִּקְטַלְ | תִּקְטַלְ | תִּקְטַלְ | תִּקְטַלְ |
| | 2 f. | תִּקְטַלִּי | תִּקְטַלִּי | תִּקְטַלִּי | תִּקְטַלִּי |
| | 1 c. | אֶקְטַל | אֶקְטַל | אֶקְטַל | אֶקְטַל |
| | Plur. 3 m. | יִקְטְלוּ | יִקְטְלוּ | יִקְטְלוּ | יִקְטְלוּ |
| | 3 f. | תִּקְטַלְנָה | תִּקְטַלְנָה | תִּקְטַלְנָה | תִּקְטַלְנָה |
| | 2 m. | תִּקְטַלּוּ | תִּקְטַלּוּ | תִּקְטַלּוּ | תִּקְטַלּוּ |
| | 2 f. | תִּקְטַלְנָה | תִּקְטַלְנָה | תִּקְטַלְנָה | תִּקְטַלְנָה |
| | 1 c. | נִקְטַל | נִקְטַל | נִקְטַל | נִקְטַל |
| IMPER. | 2 m. | קָטַל | הִקְטִיל | קָטַל | |
| | 2 f. | קָטְלִי | הִקְטִילִי | קָטְלִי | |
| | Plur. 2 m. | קָטְלוּ | הִקְטִילוּ | קָטְלוּ | wanting |
| | 2 f. | קָטְלָה | הִקְטִילָה | קָטְלָה | |
| PART. | act. | קָטֵל | | מִקְטֵל | |
| | pass. | קָטוּל | נִקְטָל | | מִקְטָל |

[illegible]

VII. PARADIGM OF THE PERFECT

SINGULAR.

1 com.

2 masc.

2 fem.

3 masc.

3 fem.

KAL PRETERITE.

SING. 3 masc.

קָטַלְנִי

קָטַלְתָּ

קָטַלְתָּ

קָטַלְתָּהּ

קָטַלְתָּ

3 fem.

קָטַלְתִּי

קָטַלְתְּ

קָטַלְתְּ

קָטַלְתְּהּ

קָטַלְתְּ

2 masc.

קָטַלְתָּ

קָטַלְתָּ

קָטַלְתָּ

קָטַלְתָּהּ

קָטַלְתָּ

2 fem.

קָטַלְתִּי

קָטַלְתְּ

קָטַלְתְּ

קָטַלְתְּהּ

קָטַלְתְּ

1 com.

קָטַלְתִּי

קָטַלְתְּ

קָטַלְתְּ

קָטַלְתְּהּ

קָטַלְתְּ

PLUR. 3 com.

קָטַלְנוּ

קָטַלְתֶּם

קָטַלְתֶּם

קָטַלְתֶּם

קָטַלְתֶּם

2 masc.

קָטַלְתֶּם

קָטַלְתֶּם

קָטַלְתֶּם

קָטַלְתֶּם

קָטַלְתֶּם

1 com.

קָטַלְתִּי

קָטַלְתְּ

קָטַלְתְּ

קָטַלְתְּהּ

קָטַלְתְּ

INFINITIVE.

קָטַלְ

קָטַלְ

קָטַלְ

קָטַלְ

קָטַלְ

FUTURE.

SING. 3 masc.

יִקְטַלְנִי

יִקְטַלְתָּ

יִקְטַלְתָּ

יִקְטַלְתָּהּ

יִקְטַלְתָּ

PLUR. 3 masc.

יִקְטַלְנוּ

יִקְטַלְתֶּם

יִקְטַלְתֶּם

יִקְטַלְתֶּם

יִקְטַלְתֶּם

IMPERATIVE.

SING. 2 masc.

קָטַלְ

קָטַלְ

קָטַלְ

קָטַלְתָּהּ

קָטַלְתָּ

PIEL PRETERITE.

SING. 3 masc.

קָטַלְנִי

קָטַלְתָּ

קָטַלְתָּ

קָטַלְתָּהּ

קָטַלְתָּ

HIPHIL PRETERITE.

SING. 3 masc.

הִקְטַלְנִי

הִקְטַלְתָּ

הִקְטַלְתָּ

הִקְטַלְתָּהּ

הִקְטַלְתָּ

| PLURAL. | | | | |
|---------------------------------|----------------------------|----------------------------|-------------------------|------------------------|
| 1 com. | 2 masc. | 2 fem. | 3 masc. | 3 fem. |
| קטלנו | קטלכם | קטלכן | קטלם | קטלן |
| קטלנוהו | קטלחכם | קטלחכן | קטלתם | קטלתן |
| קטלנוהו | — | — | קטלתם | קטלתן |
| קטלנוהו | — | — | קטלתים | קטלתין |
| — | קטלתים | קטלתין | קטלתים | קטלתין |
| קטלנוהו | קטלחכם | קטלחכן | קטלם | קטלן |
| קטלנוהו | — | — | קטלתים | קטלתין |
| — | קטלנוכם | קטלנוכן | קטלנום | קטלנן |
| קטלנו | קטלכם | קטלכן | קטלם | קטלן |
| קטלנו } קטלנוהו } קטלנוהו | קטלכם קטלחכם קטלנוכם | קטלכן קטלחכן קטלנוכן | קטלם קטלתם קטלנום | קטלן קטלתן קטלנן |
| קטלנו | — | — | קטלם | |
| קטלנו | קטלכם | קטלכן | קטלם | קטלן |
| הקטלנו | הקטלכם | הקטלכן | הקטלם | הקטלן |

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

| | KAL. | NIPHAL. | HIPHAL. | HOPHAL. | פִּאֵל FUT. |
|---------------|--------------|--------------|----------------|--------------|---------------|
| PRET. 3 m. | עָמַד | נָעַמַד | הָעמִיד | הָעָמַד | יָאֵכַל |
| 3 f. | עָמְדָה | נָעַמְדָה | הָעמִידָה | הָעָמְדָה | תָּאֵכַל |
| 2 m. | עָמַדְתָּ | נָעַמַדְתָּ | הָעמִידְתָּ | הָעָמַדְתָּ | תֵּאֵכַל |
| 2 f. | עָמַדְתְּ | נָעַמַדְתְּ | הָעמִידְתְּ | הָעָמַדְתְּ | תֵּאֵכְלִי |
| 1 c. | עָמַדְתִּי | נָעַמַדְתִּי | הָעמִידְתִּי | הָעָמַדְתִּי | אֵכַל |
| Plur. 3 c. | עָמְדוּ | נָעַמְדוּ | הָעמִידוּ | הָעָמְדוּ | יֵאֵכְלוּ |
| 2 m. | עָמַדְתֶּם | נָעַמַדְתֶּם | הָעמִידְתֶּם | הָעָמַדְתֶּם | תֵּאֵכְלֶנָה |
| 2 f. | עָמַדְתֶּן | נָעַמַדְתֶּן | הָעמִידְתֶּן | הָעָמַדְתֶּן | תֵּאֵכְלוּ |
| 1 c. | עָמַדְנוּ | נָעַמַדְנוּ | הָעמִידְנוּ | הָעָמַדְנוּ | תֵּאֵכְלֶנָה |
| | | | | | נֹאֵכַל |
| INFIN. Absol. | עָמַד | הָעָמַד | הָעָמַד | הָעָמַד | KAL (fut. a.) |
| Constr. | עָמַד | הָעָמַד | הָעָמִיד | הָעָמַד | |
| FUT. 3 m. | יָעַמַד | יָעַמַד | יָעַמִּיד | יָעַמַד | יֵאֵכַל |
| 3 f. | תָּעַמַד | תָּעַמַד | תָּעַמִּיד | תָּעַמַד | תֵּאֵכַל |
| 2 m. | תָּעַמַד | תָּעַמַד | תָּעַמִּיד | תָּעַמַד | תֵּאֵכַל |
| 2 f. | תָּעַמְדִי | תָּעַמְדִי | תָּעַמִּירִי | תָּעַמְדִי | תֵּאֵכְלִי |
| 1 c. | אָעַמַד | אָעַמַד | אָעַמִּיד | אָעַמַד | אֵאֵכַל |
| Plur. 3 m. | יָעַמְדוּ | יָעַמְדוּ | יָעַמִּידוּ | יָעַמְדוּ | יֵאֵכְלוּ |
| 3 f. | תָּעַמְדֶנָה | תָּעַמְדֶנָה | תָּעַמִּידֶנָה | תָּעַמְדֶנָה | תֵּאֵכְלֶנָה |
| 2 m. | תָּעַמְדוּ | תָּעַמְדוּ | תָּעַמִּידוּ | תָּעַמְדוּ | תֵּאֵכְלוּ |
| 2 f. | תָּעַמְדֶנָה | תָּעַמְדֶנָה | תָּעַמִּידֶנָה | תָּעַמְדֶנָה | תֵּאֵכְלֶנָה |
| 1 c. | נָעַמַד | נָעַמַד | נָעַמִּיד | נָעַמַד | נֵאֵכַל |
| IMPER. 2 m. | עָמַד | הָעָמַד | הָעָמַד | | חֵלֵק |
| 2 f. | עָמְדִי | הָעָמְדִי | הָעָמִירִי | wanting | חֵלְקִי |
| Plur. 2 m. | עָמְדוּ | הָעָמְדוּ | הָעָמִידוּ | | חֵלְקוּ |
| 2 f. | עָמְדֶנָה | הָעָמְדֶנָה | הָעָמִידֶנָה | | חֵלְקֶנָה |
| PART. Act. | עָמִיד | | מֵעַמִּיד | | |
| Pass. | עָמִיד | נָעַמִּיד | | מֵעָמַד | |

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

| | KAL. | NIPHAL. | PIEL. | PUAL. | HITHPAEL. |
|---------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| PRET. 3 m. | הָאָלַךְ | הִתְאָלַךְ | הָאָלַךְ | הָאָלַךְ | הִתְאָלַךְ |
| 3 f. | הָאָלְתָּה | הִתְאָלְתָּה | הָאָלְתָּה | הָאָלְתָּה | הִתְאָלְתָּה |
| 2 m. | הָאָלַתְּ | הִתְאָלַתְּ | הָאָלַתְּ | הָאָלַתְּ | הִתְאָלַתְּ |
| 2 f. | הָאָלְתִּי | הִתְאָלְתִּי | הָאָלְתִּי | הָאָלְתִּי | הִתְאָלְתִּי |
| 1 c. | הָאָלְתִּי | הִתְאָלְתִּי | הָאָלְתִּי | הָאָלְתִּי | הִתְאָלְתִּי |
| Plur. 3 c. | הָאָלְכוּ | הִתְאָלְכוּ | הָאָלְכוּ | הָאָלְכוּ | הִתְאָלְכוּ |
| 2 m. | הָאָלְתֶּם | הִתְאָלְתֶּם | הָאָלְתֶּם | הָאָלְתֶּם | הִתְאָלְתֶּם |
| 2 f. | הָאָלְתֶּן | הִתְאָלְתֶּן | הָאָלְתֶּן | הָאָלְתֶּן | הִתְאָלְתֶּן |
| 1 c. | הָאָלְנוּ | הִתְאָלְנוּ | הָאָלְנוּ | הָאָלְנוּ | הִתְאָלְנוּ |
| INFIN. Absol. | הָאָלֹךְ | הִתְאָלֹךְ | הָאָלֹךְ | | |
| Constr. | הָאָלֵךְ | הִתְאָלֵךְ | הָאָלֵךְ | | הִתְאָלֵךְ |
| FUT. 3 m. | יִתְאָלֵךְ | יִתְאָלֵךְ | יִתְאָלֵךְ | יִתְאָלֵךְ | יִתְאָלֵךְ |
| 3 f. | תִּתְאָלֵךְ | תִּתְאָלֵךְ | תִּתְאָלֵךְ | תִּתְאָלֵךְ | תִּתְאָלֵךְ |
| 2 m. | תִּתְאָלֵךְ | תִּתְאָלֵךְ | תִּתְאָלֵךְ | תִּתְאָלֵךְ | תִּתְאָלֵךְ |
| 2 f. | תִּתְאָלְיִי | תִּתְאָלְיִי | תִּתְאָלְיִי | תִּתְאָלְיִי | תִּתְאָלְיִי |
| 1 c. | אֶתְאָלֵךְ | אֶתְאָלֵךְ | אֶתְאָלֵךְ | אֶתְאָלֵךְ | אֶתְאָלֵךְ |
| Plur. 3 m. | יִתְאָלְכוּ | יִתְאָלְכוּ | יִתְאָלְכוּ | יִתְאָלְכוּ | יִתְאָלְכוּ |
| 3 f. | תִּתְאָלְכֶנָּה | תִּתְאָלְכֶנָּה | תִּתְאָלְכֶנָּה | תִּתְאָלְכֶנָּה | תִּתְאָלְכֶנָּה |
| 2 m. | תִּתְאָלְכוּ | תִּתְאָלְכוּ | תִּתְאָלְכוּ | תִּתְאָלְכוּ | תִּתְאָלְכוּ |
| 2 f. | תִּתְאָלְכֶנָּה | תִּתְאָלְכֶנָּה | תִּתְאָלְכֶנָּה | תִּתְאָלְכֶנָּה | תִּתְאָלְכֶנָּה |
| 1 c. | נִתְאָלֵךְ | נִתְאָלֵךְ | נִתְאָלֵךְ | נִתְאָלֵךְ | נִתְאָלֵךְ |
| IMPER. 2 m. | הָאָלֵךְ | הִתְאָלֵךְ | הָאָלֵךְ | | הִתְאָלֵךְ |
| 2 f. | הָאָלְיִי | הִתְאָלְיִי | הָאָלְיִי | wanting | הִתְאָלְיִי |
| Plur. 2 m. | הָאָלְכוּ | הִתְאָלְכוּ | הָאָלְכוּ | | הִתְאָלְכוּ |
| 2 f. | הָאָלְכֶנָּה | הִתְאָלְכֶנָּה | הָאָלְכֶנָּה | | הִתְאָלְכֶנָּה |
| PART. Act. | הָאָלֵךְ | | הִתְאָלֵךְ | | הִתְאָלֵךְ |
| Pass. | הָאָלֵךְ | הִתְאָלֵךְ | | הִתְאָלֵךְ | |

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

| | KAL. | NIPHAL. | PIEL. | HIPIL. | HITHPAEL. |
|---------------|---------------|---------------|---------------|---------------|-------------------|
| PRET. 3 m. | שָׁלַח | נִשְׁלַח | שִׁלַּח | הִשְׁלִיחַ | הִשְׁתַּלַּח |
| 3 f. | שָׁלְחָה | נִשְׁלְחָה | שִׁלְחָה | הִשְׁלִיחָה | הִשְׁתַּלְּחָה |
| 2 m. | שָׁלַחְתָּ | נִשְׁלַחְתָּ | שִׁלַּחְתָּ | הִשְׁלַחְתָּ | הִשְׁתַּלַּחְתָּ |
| 2 f. | שָׁלַחְתְּ | נִשְׁלַחְתְּ | שִׁלַּחְתְּ | הִשְׁלַחְתְּ | הִשְׁתַּלַּחְתְּ |
| 1 c. | שָׁלַחְתִּי | נִשְׁלַחְתִּי | שִׁלַּחְתִּי | הִשְׁלַחְתִּי | הִשְׁתַּלַּחְתִּי |
| Plur. 3 c. | שָׁלְחוּ | נִשְׁלְחוּ | שִׁלְחוּ | הִשְׁלִיחוּ | הִשְׁתַּלְּחוּ |
| 2 m. | שָׁלַחְתֶּם | נִשְׁלַחְתֶּם | שִׁלַּחְתֶּם | הִשְׁלַחְתֶּם | הִשְׁתַּלַּחְתֶּם |
| 2 f. | שָׁלַחְתֶּן | נִשְׁלַחְתֶּן | שִׁלַּחְתֶּן | הִשְׁלַחְתֶּן | הִשְׁתַּלַּחְתֶּן |
| 1 c. | שָׁלַחְנוּ | נִשְׁלַחְנוּ | שִׁלַּחְנוּ | הִשְׁלַחְנוּ | הִשְׁתַּלַּחְנוּ |
| INFIN. Absol. | שַׁלֹּחַ | נִשְׁלַח | שִׁלַּח | הִשְׁלִיחַ | — |
| Constr. | שֹׁלֵחַ | הַשֹּׁלֵחַ | שֹׁלֵחַ | הַשֹּׁלֵחַ | הַשֹּׁתַלֵּחַ |
| FUT. 3 m. | יִשְׁלַח | יִשְׁלַח | יִשְׁלַח | יִשְׁלִיחַ | יִשְׁתַּלַּח |
| 3 f. | תִּשְׁלַח | תִּשְׁלַח | תִּשְׁלַח | תִּשְׁלִיחַ | תִּשְׁתַּלַּח |
| 2 m. | תִּשְׁלַח | תִּשְׁלַח | תִּשְׁלַח | תִּשְׁלִיחַ | תִּשְׁתַּלַּח |
| 2 f. | תִּשְׁלַחִי | תִּשְׁלַחִי | תִּשְׁלַחִי | תִּשְׁלִיחִי | תִּשְׁתַּלַּחִי |
| 1 c. | אֶשְׁלַח | אֶשְׁלַח | אֶשְׁלַח | אֶשְׁלִיחַ | אֶשְׁתַּלַּח |
| Plur. 3 m. | יִשְׁלְחוּ | יִשְׁלְחוּ | יִשְׁלְחוּ | יִשְׁלִיחוּ | יִשְׁתַּלְּחוּ |
| 3 f. | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה |
| 2 m. | תִּשְׁלְחוּ | תִּשְׁלְחוּ | תִּשְׁלְחוּ | תִּשְׁלִיחוּ | תִּשְׁתַּלְּחוּ |
| 2 f. | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁלַחְנָה | תִּשְׁתַּלַּחְנָה |
| 1 c. | נִשְׁלַח | נִשְׁלַח | נִשְׁלַח | נִשְׁלִיחַ | נִשְׁתַּלַּח |
| IMPER. 2 m. | שַׁלַּח | הִשְׁלַח | שִׁלַּח | הִשְׁלַח | הִשְׁתַּלַּח |
| 2 f. | שִׁלְחִי | הִשְׁלְחִי | שִׁלְחִי | הִשְׁלְחִי | הִשְׁתַּלְּחִי |
| Plur. 2 m. | שִׁלְחוּ | הִשְׁלְחוּ | שִׁלְחוּ | הִשְׁלְחוּ | הִשְׁתַּלְּחוּ |
| 2 f. | שִׁלְחֶנָּה | הִשְׁלְחֶנָּה | שִׁלְחֶנָּה | הִשְׁלְחֶנָּה | הִשְׁתַּלְּחֶנָּה |
| PART. Act. | שֹׁלֵחַ | | מִשְׁלִיחַ | מִשְׁלִיחַ | מִשְׁתַּלַּח |
| Pass. | שֹׁלֵחַ | נִשְׁלַח | | | |

XI. PARADIGM OF PE NUN VERBS, § 56.

| | KAL. | NIPHAL. | HIPHAL. | HOPHAL. | KAL. |
|---------------|----------------|----------------|------------------|------------------|----------------|
| PRET. 3 m. | נָכַשׁ | נִכַּשׁ | הִכְשִׁיחַ | הִכְשִׁיחַ | נָכַחַן |
| 3 f. | נִכְּשָׁה | נִכְּשָׁה | הִכְשִׁיחַהּ | הִכְשִׁיחַהּ | נִכְּחָה |
| 2 m. | נִכְּשָׁתָהּ | נִכְּשָׁתָהּ | הִכְשִׁיחָהּ | הִכְשִׁיחָהּ | נִכְּחָתָהּ |
| 2 f. | נִכְּשָׁתְהָ | נִכְּשָׁתְהָ | הִכְשִׁיחֶיהָ | הִכְשִׁיחֶיהָ | נִכְּחָתְהָ |
| 1 c. | נִכְּשִׁיתִי | נִכְּשִׁיתִי | הִכְשִׁיחִי | הִכְשִׁיחִי | נִכְּחִיתִי |
| Plur. 3 c. | נִכְּשׁוּ | נִכְּשׁוּ | הִכְשִׁיחוּ | הִכְשִׁיחוּ | נִכְּחָלוּ |
| 2 m. | נִכְּשִׁיתֶם | נִכְּשִׁיתֶם | הִכְשִׁיחְתֶּם | הִכְשִׁיחְתֶּם | נִכְּחִיתֶם |
| 2 f. | נִכְּשִׁיתֶיךָ | נִכְּשִׁיתֶיךָ | הִכְשִׁיחְכֶּיךָ | הִכְשִׁיחְכֶּיךָ | נִכְּחִיתֶיךָ |
| 1 c. | נִכְּשִׁינוּ | נִכְּשִׁינוּ | הִכְשִׁיחֵנוּ | הִכְשִׁיחֵנוּ | נִכְּחִינוּ |
| INFIN. Absol. | נִכְּשׁוּ | הִכְשִׁיחַ | הִכְשִׁיחַ | הִכְשִׁיחַ | נִכְּחֹן |
| Constr. | נִכְּשָׁתָהּ | הִכְשִׁיחָהּ | הִכְשִׁיחָהּ | הִכְשִׁיחָהּ | נִכְּחָתָהּ |
| FUT. 3 m. | יִכְּשֵׁחַ | יִכְּשֵׁחַ | יִכְּשִׁיחַ | יִכְּשִׁיחַ | יִכְּחֹן |
| 3 f. | יִכְּשֵׁחַהּ | יִכְּשֵׁחַהּ | יִכְּשִׁיחַהּ | יִכְּשִׁיחַהּ | יִכְּחֹנָהּ |
| 2 m. | יִכְּשֵׁחָהּ | יִכְּשֵׁחָהּ | יִכְּשִׁיחָהּ | יִכְּשִׁיחָהּ | יִכְּחֹנָהּ |
| 2 f. | יִכְּשֵׁחֶיהָ | יִכְּשֵׁחֶיהָ | יִכְּשִׁיחֶיהָ | יִכְּשִׁיחֶיהָ | יִכְּחֹנֶיהָ |
| 1 c. | אֶכְשֵׁחַ | אֶכְשֵׁחַ | אֶכְשִׁיחַ | אֶכְשֵׁחַ | אֶכְחֹן |
| Plur. 3 c. | יִכְּשֹׁחַ | יִכְּשֹׁחַ | יִכְּשִׁיחוּ | יִכְּשִׁיחוּ | יִכְּחֹלוּ |
| 3 f. | יִכְּשֹׁחַהּ | יִכְּשֹׁחַהּ | יִכְּשִׁיחֶיהָ | יִכְּשִׁיחֶיהָ | (יִכְּחֹנָהּ) |
| 2 m. | יִכְּשֹׁחָהּ | יִכְּשֹׁחָהּ | יִכְּשִׁיחֶיהָ | יִכְּשִׁיחֶיהָ | יִכְּחֹנָהּ |
| 2 f. | יִכְּשֹׁחֶיהָ | יִכְּשֹׁחֶיהָ | יִכְּשִׁיחֶיהָ | יִכְּשִׁיחֶיהָ | (יִכְּחֹנֶיהָ) |
| 1 c. | נִכְּשֵׁחַ | נִכְּשֵׁחַ | נִכְּשִׁיחַ | נִכְּשֵׁחַ | נִכְּחֹן |
| IMPER. 2 m. | כְּשֵׁחַ | הִכְשִׁיחַ | הִכְשִׁיחַ | | כְּחֹן |
| 2 f. | כְּשִׁיחַ | הִכְשִׁיחֶיהָ | הִכְשִׁיחֶיהָ | wanting | כְּחֹנֶיהָ |
| Plur. 2 m. | כְּשֹׁחַ | הִכְשִׁיחוּ | הִכְשִׁיחוּ | | כְּחֹלוּ |
| 2 f. | כְּשִׁיחוּ | הִכְשִׁיחוּ | הִכְשִׁיחוּ | | (כְּחֹנֶיהָ) |
| PART. Act. | נִכְּשֵׁחַ | | נִכְּשִׁיחַ | | נִכְּחֹן |
| Pass. | נִכְּשָׁתָהּ | נִכְּשָׁתָהּ | | נִכְּשָׁתָהּ | נִכְּחֹנָהּ |

XII. PARADIGM OF AYIN

| | KAL. | | NIPHAL. | PIEL. |
|---------------|----------------|--------------|---------------|---------------|
| PRET. 3 m. | סָבַב | סָב | נָסַב | סוּבַב |
| 3 f. | סָבְבָה | סָבָה | נָסְבָה | סוּבְבָה |
| 2 m. | (סָבְבָתָּה) | סָבֹתָ | נָסְבֹתָ | סוּבְבָתָּה |
| 2 f. | (סָבְבָתְּהָ) | סָבֹתִי | נָסְבֹתִי | סוּבְבָתְּהָ |
| 1 c. | סָבְבָתִּי | סָבֹתִי | נָסְבֹתִי | סוּבְבָתִּי |
| Plur. 3 c. | סָבְבוּ | סָבוּ | נָסְבוּ | סוּבְבוּ |
| 2 m. | (סָבְבֹתֶם) | סָבוּתֶם | נָסְבוּתֶם | סוּבְבֹתֶם |
| 2 f. | (סָבְבֹתֵינָם) | סָבוּתֵינוּ | נָסְבוּתֵינוּ | סוּבְבֹתֵינוּ |
| 1 c. | סָבְבוּנִי | סָבוּנוּ | נָסְבוּנוּ | סוּבְבוּנוּ |
| INFIN. Absol. | סָבֹב | סָב | הִסְבֹּב | סוּבֹב |
| Constr. | סָבֵב | סָב | הִסְבֵּב | סוּבֵב |
| FUT. 3 m. | יָסֹב | יָסֵב | יִסְבֹּב | יִסּוּבֹב |
| 3 f. | תִּסְבֹּב | תִּסְבֵּב | תִּסְבֹּב | תִּסּוּבֹב |
| 2 m. | תִּסְבֹּב | תִּסְבֵּב | תִּסְבֹּב | תִּסּוּבֹב |
| 2 f. | תִּסְבִּי | תִּסְבִּי | תִּסְבִּי | תִּסּוּבִי |
| 1 c. | אֶסֶב | אֶסֶב | אֶסֶב | אֶסּוּבֵי |
| Plur. 3 m. | יִסְבוּ | יִסְבוּ | יִסְבוּ | יִסּוּבוּ |
| 3 f. | תִּסְבִּינָה | תִּסְבִּינָה | תִּסְבִּינָה | תִּסּוּבִינָה |
| 2 m. | תִּסְבוּ | תִּסְבוּ | תִּסְבוּ | תִּסּוּבוּ |
| 2 f. | תִּסְבִּינָה | תִּסְבִּינָה | תִּסְבִּינָה | תִּסּוּבִינָה |
| 1 c. | נָסֹב | נָסֵב | נָסֹב | נָסּוּבֵי |
| IMPER. 2 m. | סֵב | | הִסְבֵּב | סוּבֵב |
| 2 f. | סִבִּי | | הִסְבִּי | סוּבִי |
| Plur. 2 m. | סִבוּ | | הִסְבוּ | סוּבוּ |
| 2 f. | סִבִּינָה | | הִסְבִּינָה | סוּבִינָה |
| PART. Act. | סָבֵב | | | מְסוּבֵב |
| Pass. | סָבוֹב | | נָסֵב | |

DOUBLED VERBS, § 57.

| HIPHIL. | HOPHAL. | HITHPAEL. | PIEL. |
|-------------|----------|--------------------|-------------------|
| הִסָּב | הוּסָב | הִסְתַּוֵּיב | סָבַסְךָ |
| הִסָּבָה | הוּסָבָה | הִסְתַּוֵּיבָה | סָבַסְכָּה |
| הִסָּבוֹת | | הִסְתַּוֵּיבֶתָ | סָבַסְכֶּתָ |
| הִסָּבוֹת | | הִסְתַּוֵּיבֶתָ | סָבַסְכֶּתָ |
| הִסָּבוֹתִי | | הִסְתַּוֵּיבֶתִּי | סָבַסְכֶּתִּי |
| הִסָּבוּ | הוּסָבוּ | הִסְתַּוֵּיבּוּ | סָבַסְכוּ |
| הִסָּבוּתָם | | הִסְתַּוֵּיבּוּתָם | סָבַסְכֻּתָם |
| הִסָּבוּתָן | | הִסְתַּוֵּיבּוּתָן | סָבַסְכֻּתָן |
| הִסָּבוּנוּ | | הִסְתַּוֵּיבּוּנוּ | סָבַסְכֻּנוּ |
| הִסָּב | | | סָבַסְךָ |
| הִסָּב | | הִסְתַּוֵּיב | סָבַסְךָ |
| יָסָב | יוּסָב | יִסְתַּוֵּיב | יִסְבַּסְךָ |
| תָּסָב | תוּסָב | תִּסְתַּוֵּיב | תִּסְבַּסְךָ |
| תָּסָב | תוּסָב | תִּסְתַּוֵּיב | תִּסְבַּסְךָ |
| תָּסָבִי | תוּסָבִי | תִּסְתַּוֵּיבִי | תִּסְבַּסְכִּי |
| אָסָב | אוּסָב | אִסְתַּוֵּיב | אִסְבַּסְךָ |
| יָסָבוּ | יוּסָבוּ | יִסְתַּוֵּיבּוּ | יִסְבַּסְכוּ |
| תָּסָבִינָה | | תִּסְתַּוֵּיבִינָה | תִּסְבַּסְכֵּינָה |
| תָּסָבוּ | תוּסָבוּ | תִּסְתַּוֵּיבּוּ | תִּסְבַּסְכוּ |
| תָּסָבִינָה | | תִּסְתַּוֵּיבִינָה | תִּסְבַּסְכֵּינָה |
| נָסָב | נוּסָב | נִסְתַּוֵּיב | נִסְבַּסְךָ |
| הִסָּב | | הִסְתַּוֵּיב | סָבַסְךָ |
| הִסָּבִי | | הִסְתַּוֵּיבִי | סָבַסְכִּי |
| הִסָּבוּ | wanting | הִסְתַּוֵּיבּוּ | סָבַסְכוּ |
| הִסָּבִינָה | | הִסְתַּוֵּיבִינָה | סָבַסְכֵּינָה |
| מָסָב | | מִסְתַּוֵּיב | מִסְבַּסְךָ |
| | מוּסָב | | |

XIII. PARADIGM OF AYIN VAV

| | KAL. | NIPHAL. | PIEL. | PUAL. |
|---------------|--------------|--------------|---------------|---------------|
| PRET. 3 m. | קָם | נָקָם | קוּמָם | קוּמָם |
| 3 f. | קָמָה | נָקוּמָה | קוּמָמָה | קוּמָמָה |
| 2 m. | קָמַתָּ | נָקוּמוּתָּ | קוּמָמַתָּ | קוּמָמַתָּ |
| 2 f. | קָמַתְּ | נָקוּמוּתְּ | קוּמָמַתְּ | קוּמָמַתְּ |
| 1 c. | קָמַתִּי | נָקוּמוּתִי | קוּמָמַתִּי | קוּמָמַתִּי |
| Plur. 3 c. | קָמוּ | נָקוּמוּ | קוּמָמוּ | קוּמָמוּ |
| 2 m. | קָמַתֶּם | נָקוּמוּתֶם | קוּמָמַתֶּם | קוּמָמַתֶּם |
| 2 f. | קָמַתְּן | נָקוּמוּתְּן | קוּמָמַתְּן | קוּמָמַתְּן |
| 1 c. | קָמַנּוּ | נָקוּמוּנּוּ | קוּמָמוּנּוּ | קוּמָמוּנּוּ |
| INFIN. Absol. | קוֹם | הִקְוֹם | | |
| Constr. | קוֹמֵם | הִקְוֵם | קוּמָם | |
| FUT. 3 m. | יָקוּם | יִקְוֹם | יִקּוּמָם | יִקּוּמָם |
| 3 f. | תָּקוּם | תִּקְוֹם | תִּקּוּמָם | תִּקּוּמָם |
| 2 m. | תָּקוּם | תִּקְוֹם | תִּקּוּמָם | תִּקּוּמָם |
| 2 f. | תָּקוּמִי | תִּקְוִמִי | תִּקּוּמָמִי | תִּקּוּמָמִי |
| 1 c. | אָקוּם | אִקְוֹם | אִקּוּמָם | אִקּוּמָם |
| Plur. 3 m. | יָקוּמוּ | יִקְוּמוּ | יִקּוּמוּ | יִקּוּמוּ |
| 3 f. | תִּקְוִמְנָה | תִּקְוִמְנָה | תִּקּוּמִינָה | תִּקּוּמִינָה |
| 2 m. | תִּקְוִמוּ | תִּקְוִמוּ | תִּקּוּמוּ | תִּקּוּמוּ |
| 2 f. | תִּקְוִמְנָה | תִּקְוִמְנָה | תִּקּוּמִינָה | תִּקּוּמִינָה |
| 1 c. | נָקוּם | נִקְוֹם | נִקּוּמָם | נִקּוּמָם |
| IMPER. 2 m. | קוּם | הִקְוֹם | קוּמָם | |
| 2 f. | קוּמִי | הִקְוִמִי | קוּמָמִי | wanting |
| Plur. 2 m. | קוּמוּ | הִקְוּמוּ | קוּמוּ | |
| 2 f. | קָמְנָה | הִקְוִמְנָה | קוּמָמְנָה | |
| PART. Act. | קֹם | | מִקּוּמָם | |
| Pass. | קוֹמֵם | נִקְוֵם | | מִקּוּמָם |

| HIPHIL. | | HOPHAL. | HITHPAEL. | KAL. | |
|--------------|---------------|---------------|-------------|--------------|-----------|
| הָקִים | הוֹקֵם | הִתְקוּמָם | הָקִים | רָב | |
| הִקְיָה | הוֹקְמָה | הִתְקוּמָה | הָקִיחָה | רָבָה | |
| הִקְיִמוּת | (הוֹקְמִית) | הִתְקוּמִית | הָקִימוּת | רָבַת | רִיבֹות |
| הִקְיִמוּת | (הוֹקְמִית) | הִתְקוּמִית | הָקִימוּת | רָבַת | |
| הִקְיִמֹותי | (הוֹקְמִיתִי) | הִתְקוּמִיתִי | הָקִימֹותי | רָבַתִי | רִיבֹותִי |
| הִקְיִמוּ | הוֹקְמוּ | הִתְקוּמוּ | הָקִימוּ | רָבוּ | רִיבוּ |
| הִקְיִמוּתָם | (הוֹקְמִיתָם) | הִתְקוּמִיתָם | הָקִימוּתָם | רָבְתָם | |
| הִקְיִמוּתָן | (הוֹקְמִיתָן) | הִתְקוּמִיתָן | הָקִימוּתָן | רָבְתָן | |
| הִקְיִמוּנוּ | (הוֹקְמִינוּ) | הִתְקוּמִינוּ | הָקִימוּנוּ | רָבְנוּ | |
| | | | | רִיב | רִיב |
| | | | | רִיב | |
| הָקִים | הוֹקֵם | הִתְקוּמָם | הָקִים | רָבִיב | |
| הִקְיָם | הוֹקְמִים | הִתְקוּמִים | הָקִימִים | רָבִיב | |
| הִקְיָם | הוֹקְמִים | הִתְקוּמִים | הָקִימִים | רָבִיב | |
| הִקְיָמִי | הוֹקְמִי | הִתְקוּמִי | הָקִימִי | רָבִיבִי | |
| הִקְיָם | הוֹקְמִים | הִתְקוּמִים | הָקִימִים | רָבִיב | |
| הִקְיָמוּ | הוֹקְמוּ | הִתְקוּמוּ | הָקִימוּ | רָבִיבוּ | |
| הִקְיָמְנָה | (הוֹקְמִנְה) | הִתְקוּמִנְה | הָקִימְנָה | רָבִיבְנָה | |
| הִקְיָמוּ | הוֹקְמוּ | הִתְקוּמוּ | הָקִימוּ | רָבִיבוּ | |
| הִקְיָמְנָה | (הוֹקְמִנְה) | הִתְקוּמִנְה | הָקִימְנָה | רָבִיבְנָה | |
| הָקִים | הוֹקְמִים | הִתְקוּמִים | הָקִימוּ | רָבִיב | |
| הָקִים | wanting | הִתְקוּמִי | הָקִימִי | רִיבִי | |
| הִקְיָמוּ | | הִתְקוּמוּ | הָקִימוּ | רִיבוּ | |
| הִקְיָמְנָה | | הִתְקוּמִנְה | הָקִימְנָה | (רָבִיבְנָה) | |
| הָקִים | | הִתְקוּמִים | הָקִימוּ | רָב | |
| | הוֹקְמִים | | | רִיב | |

XIV. PARADIGM OF PE YODH VERBS, § 58.

| | KAL. | NIPHAL. | HIPHIL. | HOPHAL. | KAL. |
|---------------|--------------|--------------|---------------|---------------|----------------|
| PRET. 3 m. | יָשַׁב | נָשַׁב | הוֹשִׁיב | הוֹשֵׁב | יָשַׁב |
| 3 f. | יָשְׁבָה | נָשְׁבָה | הוֹשִׁיבָה | הוֹשֵׁבָה | יָשְׁבָה |
| 2 m. | יָשַׁבְתָּ | נָשַׁבְתָּ | הוֹשִׁיבְתָּ | הוֹשֵׁבְתָּ | יָשַׁבְתָּ |
| 2 f. | יָשַׁבְתְּ | נָשַׁבְתְּ | הוֹשִׁיבְתְּ | הוֹשֵׁבְתְּ | יָשַׁבְתְּ |
| 1 c. | יָשַׁבְתִּי | נָשַׁבְתִּי | הוֹשִׁיבְתִּי | הוֹשֵׁבְתִּי | יָשַׁבְתִּי |
| Plur. 3 c. | יָשְׁבוּ | נָשְׁבוּ | הוֹשִׁיבוּ | הוֹשֵׁבוּ | יָשְׁבוּ |
| 2 m. | יָשַׁבְתֶּם | נָשַׁבְתֶּם | הוֹשִׁיבְתֶּם | הוֹשֵׁבְתֶּם | יָשַׁבְתֶּם |
| 2 f. | יָשַׁבְתֶּן | נָשַׁבְתֶּן | הוֹשִׁיבְתֶּן | הוֹשֵׁבְתֶּן | יָשַׁבְתֶּן |
| 1 c. | יָשַׁבְנוּ | נָשַׁבְנוּ | הוֹשִׁיבְנוּ | הוֹשֵׁבְנוּ | יָשַׁבְנוּ |
| INFIN. Absol. | יָשׁוּב | | הוֹשֵׁב | | יָבוֹשׁ |
| Constr. | שָׁבַת | הוֹשֵׁב | הוֹשִׁיב | הוֹשֵׁב | יָבוֹשׁ |
| FUT. 3 m. | יָשֹׁב | יִשָּׁב | יִהְיֶיב | יִהְיֶיב | יִבְשֹׁשׁ |
| 3 f. | תִּשָּׁב | תִּשָּׁב | תִּהְיֶיב | תִּהְיֶיב | תִּבְשֹׁשׁ |
| 2 m. | תִּשָּׁב | תִּשָּׁב | תִּהְיֶיב | תִּהְיֶיב | תִּבְשֹׁשׁ |
| 2 f. | תִּשָּׁבִי | תִּשָּׁבִי | תִּהְיֶיבִי | תִּהְיֶיבִי | תִּבְשֹׁשִׁי |
| 1 c. | אֶשָּׁב | אֶשָּׁב | אֶהְיֶיב | אֶהְיֶיב | אֶבְשֹׁשׁ |
| Plur. 3 m. | יִשָּׁבוּ | יִשָּׁבוּ | יִהְיֶיבוּ | יִהְיֶיבוּ | יִבְשֹׁשׁוּ |
| 3 f. | תִּשָּׁבְנָה | תִּשָּׁבְנָה | תִּהְיֶיבְנָה | תִּהְיֶיבְנָה | תִּבְשֹׁשְׁנָה |
| 2 m. | תִּשָּׁבוּ | תִּשָּׁבוּ | תִּהְיֶיבוּ | תִּהְיֶיבוּ | תִּבְשֹׁשׁוּ |
| 2 f. | תִּשָּׁבְנָה | תִּשָּׁבְנָה | תִּהְיֶיבְנָה | תִּהְיֶיבְנָה | תִּבְשֹׁשְׁנָה |
| 1 c. | נִשָּׁב | נִשָּׁב | נִהְיֶיב | נִהְיֶיב | נִבְשֹׁשׁ |
| IMPER. 2 m. | שֵׁב | הוֹשֵׁב | הוֹשֵׁב | | יָבוֹשׁ |
| 2 f. | שִׁבִי | הוֹשִׁיבִי | הוֹשִׁיבִי | wanting | יָבוֹשִׁי |
| Plur. 2 m. | שִׁבוּ | הוֹשִׁיבוּ | הוֹשִׁיבוּ | | יָבוֹשׁוּ |
| 2 f. | שִׁבְנָה | הוֹשִׁיבְנָה | הוֹשִׁיבְנָה | | יָבוֹשְׁנָה |
| PART. Act. | יֹשֵׁב | | מוֹשִׁיב | | יָבוֹשׁ |
| Pass. | יָשׁוּב | נֹשֵׁב | | מוֹשֵׁב | יָבוֹשׁ |

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

| | KAL. | NIPHAL. | PIEL. | HIPHL. | HITHPAEL. |
|-----------------------------|--------------|----------------|--------------|---------------------|-----------------|
| PRET. 3 m. | מָלַךְ | נִמְלַךְ | מָלַךְ | הִמְלִיךָ | הִתְמַלֵּךְ |
| 3 f. | מָלְכָה | נִמְלְכָה | מָלְכָה | הִמְלִיכָהּ | הִתְמַלְּכָהּ |
| 2 m. | מָלַכְתָּ | נִמְלַכְתָּ | מָלַכְתָּ | הִמְלַכְתָּ | הִתְמַלַּכְתָּ |
| 2 f. | מָלַכְתְּ | נִמְלַכְתְּ | מָלַכְתְּ | הִמְלַכְתְּ | הִתְמַלַּכְתְּ |
| 1 c. | מָלַכְתִּי | נִמְלַכְתִּי | מָלַכְתִּי | הִמְלַכְתִּי | הִתְמַלַּכְתִּי |
| <i>Plur.</i> 3 c. | מָלְכוּ | נִמְלְכוּ | מָלְכוּ | הִמְלִיכוּ | הִתְמַלְּכוּ |
| 2 m. | מָלַכְתֶּם | נִמְלַכְתֶּם | מָלַכְתֶּם | הִמְלַכְתֶּם | הִתְמַלַּכְתֶּם |
| 2 f. | מָלַכְתֶּן | נִמְלַכְתֶּן | מָלַכְתֶּן | הִמְלַכְתֶּן | הִתְמַלַּכְתֶּן |
| 1 c. | מָלַכְתֶּם | נִמְלַכְתֶּם | מָלַכְתֶּם | הִמְלַכְתֶּם | הִתְמַלַּכְתֶּם |
| INFIN. <i>Absol.</i> | מִלֵּךְ | נִמְלֵךְ | מִלֵּךְ | הִמְלִיךְ | הִתְמַלֵּךְ |
| <i>Constr.</i> | מִלֵּךְ | הִתְמַלֵּךְ | מִלֵּךְ | הִמְלִיךְ | הִתְמַלֵּךְ |
| FUT. 3 m. | יִמְלֹךְ | יִנְמֹלֶךְ | יִמְלֹךְ | יִהְיֶה מִלֵּךְ | יִתְמַלֵּךְ |
| 3 f. | תִּמְלֹכֶּה | תִּנְמֹלְכֶּה | תִּמְלֹכֶּה | תִּהְיֶה מִלֵּכָה | תִּתְמַלְּכֶּה |
| 2 m. | תִּמְלֹכְתָּ | תִּנְמֹלְכְתָּ | תִּמְלֹכְתָּ | תִּהְיֶה מִלֵּכְתָּ | תִּתְמַלַּכְתָּ |
| 2 f. | תִּמְלֹכְתְּ | תִּנְמֹלְכְתְּ | תִּמְלֹכְתְּ | תִּהְיֶה מִלֵּכְתְּ | תִּתְמַלַּכְתְּ |
| 1 c. | אֶמְלֹךְ | אֶנְמֹלֶכֶּה | אֶמְלֹךְ | אֶהְיֶה מִלֵּךְ | אֶתְמַלֵּךְ |
| <i>Plur.</i> 3 m. | יִמְלְכוּ | יִנְמֻלְכוּ | יִמְלְכוּ | יִהְיוּ מִלְּכִים | יִתְמַלְּכוּ |
| 3 f. | תִּמְלֹכְנָה | תִּנְמֹלְכְנָה | תִּמְלֹכְנָה | תִּהְיוּ מִלְּכֹת | תִּתְמַלְּכְנָה |
| 2 m. | תִּמְלֹכְנִי | תִּנְמֹלְכְנִי | תִּמְלֹכְנִי | תִּהְיוּ מִלְּכֹת | תִּתְמַלְּכְנִי |
| 2 f. | תִּמְלֹכְנֶה | תִּנְמֹלְכְנֶה | תִּמְלֹכְנֶה | תִּהְיוּ מִלְּכֹת | תִּתְמַלְּכְנֶה |
| 1 c. | נִמְלֹכֶם | נִמְלֹכֶם | נִמְלֹכֶם | נִמְלֹכֶם | נִתְמַלְּכֶם |
| IMPER. 2 m. | מִלֵּךְ | הִתְמַלֵּךְ | מִלֵּךְ | הִמְלִיךְ | הִתְמַלֵּךְ |
| 2 f. | מִלֵּכִי | הִתְמַלֵּכִי | מִלֵּכִי | הִמְלִיכִי | הִתְמַלֵּכִי |
| <i>Plur.</i> 2 m. | מִלֵּכְנִי | הִתְמַלֵּכְנִי | מִלֵּכְנִי | הִמְלִיכְנִי | הִתְמַלֵּכְנִי |
| 2 f. | מִלֵּכְנֶה | הִתְמַלֵּכְנֶה | מִלֵּכְנֶה | הִמְלִיכְנֶה | הִתְמַלֵּכְנֶה |
| PART. <i>Act.</i> | מֹלֵךְ | | מֹלֵךְ | מֹמְלֵךְ | מִתְמַלֵּךְ |
| <i>Pass.</i> | מִלְּכָה | מִמְלָכָה | | | |

XVI. PARADIGM OF LAMEDH

| | KAL. | NIPHAL. | PIEL. |
|---------------|-------------|-------------|-------------|
| PRET. 3 m. | בָּלַח | נִבְלַח | בָּלַח |
| 3 f. | בָּלְחָה | נִבְלְחָה | בָּלְחָה |
| 2 m. | בָּלַיְתָ | נִבְלַיְתָ | בָּלַיְתָ |
| 2 f. | בָּלַיְתָ | נִבְלַיְתָ | בָּלַיְתָ |
| 1 c. | בָּלַיְתִי | נִבְלַיְתִי | בָּלַיְתִי |
| Plur. 3 c. | בָּלוּ | נִבְלוּ | בָּלוּ |
| 2 m. | בָּלִיחַם | נִבְלִיחַם | בָּלִיחַם |
| 2 f. | בָּלִיחַן | נִבְלִיחַן | בָּלִיחַן |
| 1 c. | בָּלִינוּ | נִבְלִינוּ | בָּלִינוּ |
| INFIN. Absol. | בָּלַח | נִבְלַח | בָּלַח |
| Constr. | בָּלוֹחַ | הִבְלוֹחַ | בָּלוֹחַ |
| FUT. 3 m. | יִבְלַח | יִבְלַח | יִבְלַח |
| 3 f. | תִּבְלַח | תִּבְלַח | תִּבְלַח |
| 2 m. | תִּבְלַח | תִּבְלַח | תִּבְלַח |
| 2 f. | תִּבְלִי | תִּבְלִי | תִּבְלִי |
| 1 c. | אֶבְלַח | אֶבְלַח | אֶבְלַח |
| Plur. 3 m. | יִבְלוּ | יִבְלוּ | יִבְלוּ |
| 3 f. | תִּבְלִינָה | תִּבְלִינָה | תִּבְלִינָה |
| 2 m. | תִּבְלוּ | תִּבְלוּ | תִּבְלוּ |
| 2 f. | תִּבְלִינָה | תִּבְלִינָה | תִּבְלִינָה |
| 1 c. | נִבְלַח | נִבְלַח | נִבְלַח |
| IMPER. 2 m. | בָּלַח | הִבְלַח | בָּלַח |
| 2 f. | בָּלִי | הִבְלִי | בָּלִי |
| Plur. 2 m. | בָּלוּ | הִבְלוּ | בָּלוּ |
| 2 f. | בָּלִינָה | הִבְלִינָה | בָּלִינָה |
| PART. Act. | בָּלֵחַ | | מִבְלֵחַ |
| Pass. | בָּלוּי | נִבְלָה | |

[illegible]

I. *Nouns which suffer a change in the vowels only.*

i. With Kamets or Tsere in the penult.

| | | | | | | | |
|------------|-------------------------|--------|------------|----------|-------------|--------|------------|
| SING. Abs. | אָדוֹן master | Const. | אֲדוֹן | PL. Abs. | אֲדָנִים | Const. | אֲדָנִי |
| | זִכְרוֹן memorial | | זִכְרוֹן | | זִכְרוֹנִים | | זִכְרוֹנִי |
| | מַלְיָץ interpreter | | מַלְיָץ | | מַלְיָצִים | | מַלְיָצִי |
| Masc | גָּדוֹל great | Fem. | גְּדוּלָּה | Masc. | גְּדוּלִּים | Fem. | גְּדוּלָּת |
| | קָטוּל Kal. pass. part. | | קָטוּלָּה | | קָטוּלִּים | | קָטוּלָּת |

ii. With Tsere in the ultimate.

a. Monosyllables

| | | | | | | | |
|------------|-----------|--------|-----|----------|--------|--------|-------|
| SING. Abs. | עֵץ tree. | Const. | עֵץ | PL. Abs. | עֲצִים | Const. | עֲצֵי |
|------------|-----------|--------|-----|----------|--------|--------|-------|

b. Polysyllables having pretonic Kamets in the penult.

| | | | | | | | |
|------------|--------------|--------|------------------|----------|-----------|--------|----------|
| SING. Abs. | כָּבֵד heavy | Const. | כָּבֵד or כְּבֹד | PL. Abs. | כְּבֹדִים | Const. | כְּבֹדִי |
| Masc. | יָבֵשׁ dry | Fem. | יִבְשָׁה | Masc. | יִבְשִׁים | Fem. | יִבְשָׁת |

c. Polysyllables having any other vowel than Kamets in penult.

| | | | | | | | |
|------------|-----------------------|--------|------------------------|----------|------------|--------|-----------|
| SING. Abs. | שׁוֹפֵט judge. | Const. | שׁוֹפֵט | PL. Abs. | שֹׁפְטִים | Const. | שֹׁפְטֵי |
| Masc. | קָטַל Kal. Act. part. | Fem. | קָטְלָה or קִטְלָת | Masc. | קָטְלִים | Fem. | קָטְלָת |
| | מִקְטָל Piel part. | | מִקְטָלָה or מִקְטָלַת | | מִקְטָלִים | | מִקְטָלָת |

iii. With Kamets in the ultimate.

| | | | | | | | |
|------------|---------------------|--------|------------------------|----------|--------------|--------|-------------|
| SING. Abs. | דָּב fish | Const. | דָּב | PL. Abs. | דָּבִים | Const. | דָּבֵי |
| | מִקְדָּשׁ sanctuary | | מִקְדָּשׁ | | מִקְדָּשִׁים | | מִקְדָּשֵׁי |
| | דָּבָר word | | דָּבָר | | דְּבָרִים | | דְּבָרֵי |
| | עָנָן cloud | | עָנָן | | עֲנָנִים | | עֲנָנֵי |
| | לֵבָב heart | | לֵבָב | | לִבְבִים | | לִבְבֵי |
| Masc. | חָכָם wise | Fem. | חֲכָמָה | Masc. | חֲכָמִים | Fem. | חֲכָמָת |
| | נִקְטָל Niph. part. | | נִקְטָלָה or נִקְטָלַת | | נִקְטָלִים | | נִקְטָלָת |

iv. With final ה.

| | | | | | | | | |
|----------|--------------------|--------|---------|-------|------|----------|--------|---------|
| sg. Abs. | מֵרָאָה appearance | Const. | מֵרָאָה | PL. | Abs. | מֵרָאִים | Const. | מֵרָאִי |
| | קָנָה reed | | קָנָה | | | קָנִים | | קָנִי |
| Masc. | יָפָה fair | Fem. | יָפָה | Masc. | | יָפִים | Fem. | יָפוֹת |

v. Segholates.

| | | | | | | | | |
|----------|----------------|--------|--------|------|------|-----------|--------|----------|
| sg. Abs. | מֶלֶךְ king | Const. | מֶלֶךְ | PL. | Abs. | מַלְכִּים | Const. | מַלְכֵי |
| | סֹתֵר covert | | סֹתֵר | | | סֹתָרִים | | סֹתָרֵי |
| | עֲצָם strength | | עֲצָם | | | עֲצָמִים | | עֲצָמֵי |
| | בַּעַל lord | | בַּעַל | | | בַּעֲלִים | | בַּעֲלֵי |
| | מָוֶת death | | מָוֶת | | | מָוֶתִים | | מָוֶתֵי |
| | עֵין eye | | עֵין | DUAL | | עֵינִים | | עֵינֵי |
| | רֶגֶל foot | | רֶגֶל | | | רֶגְלִים | | רֶגְלֵי |
| | אָזֶן ear | | אָזֶן | | | אָזְנִים | | אָזְנֵי |

II. Nouns which double their final consonant.

| | | | | | | | | |
|----------|----------------|--------|----------|-------|-------|------------------------|--------|------------|
| sg. Abs. | גַּמֵּל camel | Const. | גַּמֵּל | PL. | Abs. | גַּמְלִים | Const. | גַּמְלֵי |
| | גַּן garden | | גַּן | | | גַּנִּים | | גַּנֵּי |
| | חֹק statute | | חֹק | | | חֻקִּים | | חֻקֵּי |
| | שֵׁן tooth | | שֵׁן | DUAL | | שֵׁנִים | | שֵׁנֵי |
| Masc. | קָטָן small | Fem. | קָטָנָה | PL. | Masc. | קָטָנִים | Fem. | קָטָנוֹת |
| | עֲמֹק deep | | עֲמֹקָה | | | עֲמֻקִּים | | עֲמֻקּוֹת |
| Abs. | עִבְרִי Hebrew | Const. | עִבְרִי | PL. | Abs. | עִבְרָיוִם or עִבְרִים | Const. | עִבְרָיוִי |
| Masc. | טָרִי fresh | Fem. | טָרִיָּה | Masc. | | טָרִיִּים | | טָרִיּוֹת |

III. Other nouns suffer no change.

| | | | | | | | | |
|----------|----------------------|--------|--------------------------|-------|------|--------------|--------|-------------|
| sg. Abs. | מִלְבוּשׁ garment | Const. | מִלְבוּשׁ | PL. | Abs. | מִלְבוּשִׁים | Const. | מִלְבוּשֵׁי |
| Masc. | טוֹב good | Fem. | טוֹבָה | Masc. | | טוֹבִים | Fem. | טוֹבוֹת |
| | מִקְטִיל Hiph. part. | | מִקְטִילָה or מִקְטִילָת | | | מִקְטִילִים | | מִקְטִילוֹת |

XVII. DECLENSION OF NOUNS, §§ 44-47.

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

| SING. Abs. | הֶגֶה | fish | Const. | הֶגֶת | PL. Abs. | הֶגֶת | Const. | הֶגֶת |
|------------|----------|-----------|--------|---------|----------|------------|--------|-----------|
| | נִקְמָה | vengeance | | נִקְמָת | | נִקְמָת | | נִקְמָת |
| | עֲצוּזָה | counsel | | עֲצוּת | | עֲצוּת | | עֲצוּת |
| | שִׁפָּה | lip | | שִׁפָּת | DUAL. | שִׁפָּתִים | | שִׁפָּתֵי |

ii. From Segholates.

| SING. Abs. | מִלְכָּה | queen | Const. | מִלְכַּת | PL. Abs. | מִלְכוֹת | Const. | מִלְכוֹת |
|------------|----------|----------|--------|----------|----------|----------|--------|----------|
| | סִתְרָה | covert | | סִתְרַת | | סִתְרוֹת | | סִתְרוֹת |
| | עֲצֻמָּה | strength | | עֲצֻמַּת | | עֲצֻמוֹת | | עֲצֻמוֹת |

iii. All others.

| SING. Abs. | גִּנְהָה | garden | Const. | גִּנְתָּה | PL. Abs. | גִּנּוֹת | Const. | גִּנּוֹת |
|------------|-----------|-----------|--------|-----------|----------|------------|--------|------------|
| | יְשׁוּעָה | salvation | | יְשׁוּעַת | | יְשׁוּעוֹת | | יְשׁוּעוֹת |

Nouns with the feminine ending ת.

| SING. Abs. | מִשְׁמֶרֶת | observance | Const. | מִשְׁמֶרֶת | PL. Abs. | מִשְׁמֶרוֹת | Const. | מִשְׁמֶרוֹת |
|------------|-------------|--------------|--------|-------------|----------|--------------|--------|--------------|
| | יוֹנְקָה | sucker | | יוֹנְקַת | | יוֹנְקוֹת | | יוֹנְקוֹת |
| | גִּלְגָּלֶת | skull | | גִּלְגָּלֶת | | גִּלְגָּלוֹת | | גִּלְגָּלוֹת |
| | עִבְרִית | Hebrew-woman | | עִבְרִית | | עִבְרִיּוֹת | | עִבְרִיּוֹת |
| | מַלְכוּת | kingdom | | מַלְכוּת | | מַלְכוּת | | מַלְכוּת |

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

| | heart | king | queen | hand |
|-----------------------|----------------|------------------|----------------------|------------|
| <i>Const.</i> | לֵבָב לֵבָב | מֶלֶךְ מֶלֶךְ | מַלְכָּה מַלְכָּה | יָד יָד |
| <i>Sing.</i> 1 c. my | “ לִבִּי | “ מַלְכִּי | “ מַלְכָּתִי | “ יָדִי |
| 2 m. thy | “ לִבְךָ | “ מַלְכֶּךָ | “ מַלְכָּתְךָ | “ יָדְךָ |
| 2 f. thy | “ לִבְךָ | “ מַלְכֶּךָ | “ מַלְכָּתְךָ | “ יָדְךָ |
| 3 m. his | “ לִבּוֹ | “ מַלְכוֹ | “ מַלְכָּתוֹ | “ יָדוֹ |
| 3 f. her | “ לִבָּהּ | “ מַלְכָּהּ | “ מַלְכָּתָהּ | “ יָדָהּ |
| <i>Plur.</i> 1 c. our | “ לִבֵּינוּ | “ מַלְכֵנוּ | “ מַלְכָּתֵנוּ | “ יָדֵנוּ |
| 2 m. your | “ לִבְכֶּם | “ מַלְכֵכֶם | “ מַלְכָּתֵכֶם | “ יָדֵכֶם |
| 2 f. your | “ לִבְכֶּן | “ מַלְכֶּן | “ מַלְכָּתֶן | “ יָדֶן |
| 3 m. their | “ לִבָּם | “ מַלְכָּם | “ מַלְכָּתָם | “ יָדָם |
| 3 f. their | “ לִבָּן | “ מַלְכָן | “ מַלְכָּתָן | “ יָדָן |

PLURAL.

DUAL.

| | hearts | kings | queens | hands |
|-----------------------|----------------------|-----------------------|----------------------|--------------------|
| <i>Const.</i> | לִבָּיִם לִבָּיִם | מַלְכִּים מַלְכִּי | מַלְכוֹת מַלְכוֹת | יָדַיִם יָדַיִם |
| <i>Sing.</i> 1 c. my | “ לִבָּיִם | “ מַלְכִּי | “ מַלְכוֹתִי | “ יָדַיִם |
| 2 m. thy | “ לִבְיָךְ | “ מַלְכֶּיךָ | “ מַלְכוֹתֶיךָ | “ יָדַיִם |
| 2 f. thy | “ לִבְיָךְ | “ מַלְכֶּיךָ | “ מַלְכוֹתֶיךָ | “ יָדַיִם |
| 3 m. his | “ לִבָּיו | “ מַלְכָּיו | “ מַלְכוֹתָיו | “ יָדָיו |
| 3 f. her | “ לִבָּיָהּ | “ מַלְכָּהּ | “ מַלְכוֹתָהּ | “ יָדָהּ |
| <i>Plur.</i> 1 c. our | “ לִבֵּינוּ | “ מַלְכֵנוּ | “ מַלְכוֹתֵנוּ | “ יָדֵנוּ |
| 2 m. your | “ לִבְיָכֶם | “ מַלְכֵיכֶם | “ מַלְכוֹתֵיכֶם | “ יָדֵיכֶם |
| 2 f. your | “ לִבְיָכֶן | “ מַלְכֵיכֶן | “ מַלְכוֹתֵיכֶן | “ יָדֵיכֶן |
| 3 m. their | “ לִבְיָהֶם | “ מַלְכֵיהֶם | “ מַלְכוֹתֵיהֶם | “ יָדֵיהֶם |
| 3 f. their | “ לִבְיָהֶן | “ מַלְכֵיהֶן | “ מַלְכוֹתֵיהֶן | “ יָדֵיהֶן |

CARDINALS.

| MASCULINE. | | | | FEMININE | |
|------------|---------------|----------------|---------------|----------------|----------|
| | <i>Absol.</i> | <i>Constr.</i> | <i>Absol.</i> | <i>Constr.</i> | |
| One | אֶחָד | אֶחָד | אַחַת | אַחַת | |
| Two | שְׁנַיִם | שְׁנַיִ | שְׁתַּיִם | שְׁתַּיִ | |
| Three | שְׁלֹשָׁה | שְׁלֹשָׁה | שְׁלוֹשׁ | שְׁלוֹשׁ | |
| Four | אַרְבָּעָה | אַרְבַּעַת | אַרְבַּע | אַרְבַּע | |
| Five | חֲמִישָׁה | חֲמִישָׁה | חֲמִשׁ | חֲמִשׁ | |
| Six | שֵׁשׁ | שֵׁשׁ | שֵׁשׁ | שֵׁשׁ | |
| Seven | שִׁבְעָה | שִׁבַּעַת | שִׁבַּע | שִׁבַּע | |
| Eight | שְׁמֹנֶה | שְׁמֹנֶה | שְׁמוֹנֶה | שְׁמוֹנֶה | |
| Nine | תֵּשְׁעָה | תֵּשַׁעַת | תֵּשַׁע | תֵּשַׁע | |
| Ten | עֶשְׂרֵה | עֶשְׂרֵה | עָשׂוֹר | עָשׂוֹר | |
| Eleven | { עֶשְׂרִי | אַחַד | עֶשְׂרִי | אַחַת | |
| | { עֶשְׂרִי | עֶשְׂתַּי | עֶשְׂרִי | עֶשְׂתַּי | |
| Twelve | { עֶשְׂרִי | שְׁנַיִם | עֶשְׂרִי | שְׁתַּיִם | |
| | { עֶשְׂרִי | שְׁנַיִ | עֶשְׂרִי | שְׁתַּיִ | |
| Thirteen | עֶשְׂרִי | שְׁלֹשָׁה | עֶשְׂרִי | שְׁלוֹשׁ | |
| Fourteen | עֶשְׂרִי | אַרְבָּעָה | עֶשְׂרִי | אַרְבַּע | |
| Fifteen | עֶשְׂרִי | חֲמִישָׁה | עֶשְׂרִי | חֲמִשׁ | |
| Sixteen | עֶשְׂרִי | שֵׁשׁ | עֶשְׂרִי | שֵׁשׁ | |
| Seventeen | עֶשְׂרִי | שִׁבְעָה | עֶשְׂרִי | שִׁבַּע | |
| Eighteen | עֶשְׂרִי | שְׁמֹנֶה | עֶשְׂרִי | שְׁמוֹנֶה | |
| Nineteen | עֶשְׂרִי | תֵּשְׁעָה | עֶשְׂרִי | תֵּשַׁע | |
| Twenty | עֶשְׂרִים | Sixty | שִׁשְׁסָה | One hundred | מֵאָה |
| Thirty | שְׁלוֹשִׁים | Seventy | שִׁבְעִים | Two hundred | מֵאתַיִם |
| Forty | אַרְבָּעִים | Eighty | שְׁמוֹנִים | One thousand | אַלָּף |
| Fifty | חֲמִשִּׁים | Ninety | תֵּשַׁעִים | Ten thousand | רֶבָּא |

ORDINALS.

| | | | | | |
|--------|------------|---------|-----------|--------|------------|
| First | רִאשׁוֹן | Fifth | חֲמִישִׁי | Eighth | שְׁמִינִי |
| Second | שְׁנִי | Sixth | שֵׁשִׁי | Ninth | תֵּשִׁיעִי |
| Third | שְׁלִישִׁי | Seventh | שְׁבִיעִי | Tenth | עֲשִׂירִי |
| Fourth | רְבִיעִי | | | | |

XX. CONSECUTION OF ACCENTS, § 20.

| PRIMARY SECTIONS. | DISJUNCTIVES. CLASS I. | CONJUNCTIVES. | DISJUNCTIVES. CLASS II. | CONJUNCTIVES. | DISJUNCTIVES. CLASS III. | CONJUNCTIVES. | DISJUNCTIVES. CLASS IV. | CONJUNCTIVES. |
|---------------------|---------------------------|---------------|----------------------------|---------------|-----------------------------|---------------|----------------------------|---------------|
| | ⋮ ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ |
| SECONDARY SECTIONS. | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ |
| | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ |
| | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ |
| | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ |
| UNUSUAL SECTIONS. | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ |
| | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ |
| | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ |
| | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ | ⋮ |

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'bhir is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhna or Munahh; if by three, the third will be T'lisha K'tanna.

LESSONS IN READING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּבֵית וּבְשָׂדֶה : מִיָּם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :
חֵשֶׁךְ וְלֹא אֹרֶךְ : לֶחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעָרֵב עַד בֹּקֶר : לֶחֶם וּבָשָׂר בִּבְקָר וּלְחֶם וּבָשָׂר בְּעֶרֶב : מִבֹּקֶר
לְעֶרֶב : שֶׁמֶשׁ לְאֹרֶךְ יוֹם וְלַיְלָה וְכּוֹכָבִים לְאֹרֶךְ לַיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה יְהוּה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, יְהוָה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *the earth (belongs) to Jehovah, is Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָה *between me and thee*.

אני יהוה: אני אני הוא ואין אלהים עמדי: חי אנכי לעולם:
 האלהים אני: אין כמוה אלהים בשמים ובארץ: האלהים
 בשמים ואתה על הארץ: הלא אתה הוא אלהים בשמים: העוד
 לכם אח: ועתה לי הם: לי חפצת ולי הערב: התחת אלהים
 אנכי: ביני ובין ישראל אות הוא לעולם:

3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. היום הנה *this day*, היום הנה *that day*. When it is used as a predicate, the demonstrative stands first and is without the article היום הנה *this is the day*, § 71. 1.

הוא וכל אשר לו: כל אשר בבית: המקום ההוא: עד היום הנה:
 לארץ הזאת ולבית הנה: זאת הארץ אשר לכם: זאת אות ביני
 ובין כל אשר אשר על הארץ: אין כמוני בכל הארץ: מי יהנה: מי
 לי בשמים: מי אתה: מי אלה: מי כמוה: מה המה אלה: למי
 אתה ואי מזה אתה: המקום אשר אתה בו קדש הוא: מה הארץ
 אשר היא בה: אשר בשמים מפעל ואשר בארץ מתחת ואשר במים
 מתחת לארץ: לה אני וכל אשר לי:

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements; thus קטלכם *ye* (m.) *killed* is composed of קטל the ground form of the Kal pret. and הם shortened from the 2 m. pl. pron. אתם.

Analyze and translate:—

קטלכם, קטלה, קטלו, קטלת, קטל, קטול, קטלנו, קטלת
 קטל, קטלתו, קטלתי.

יְהוָה גִּדְּלָתָהּ מְאֹד הוֹד וְהִדָּר לִבְשָׁתָהּ : אֶת־תְּהִלָּתָהּ סִגְרוּ : ¹ הִבְקֵהָ־
בָּהּ : בָּהֶם דָּבַק : הִבְקִי בָּהֶן : לֹא־שָׁמְרוּ אֶת־הַמִּצְוָה : נָתַן לָהּ לִסֵּת
וּבָלִים לְשֹׁמֵר : לֹא־מְשַׁלָּתָה בָּם : שִׁבְחָהּ הָאָרֶץ שִׁבַּת לַיהוָה : שְׁכֵנֶתָּ
בַּשָּׂדֶה : סִגְרָתָהּ תְּהִלָּתָהּ וְרִצְקָתָה עַל כָּל־הַבָּלִים הָאֵלֶּה : שְׁמֹרְתָם אֶת־
הַיּוֹם הַזֶּה : שְׁמֹר אֶת־כָּל־הַמִּצְוָה : צִדֵּק לִבְשָׁתִּי : שְׁמֹרְתָם אֶת־הַשִּׁבַּת
כִּי קֹדֶשׁ הִיא לָכֶם :

² מִשָּׁל is also followed by שָׁל, where our idiom requires *to rule over*.

לֹא נִבְדְּלָנוּ : נִכְבְּשָׁה הָאָרֶץ לְפָנֵינוּ : קִבְּצָתִי אֶתְכֶם וְנִקְדְּשָׁתִי בְּכֶם
וַיִּדְעֻם כִּי־אֲנִי יְהוָה : סֹפֵר כָּל־בְּרִית : אֶת־אֱלֹשֶׁזֶר קִדְּשׁוּ לְשֹׁמֵר אֶת־

הָאָרֶץ : שִׁפְנֹתַי אֲתֹכֶם בַּמָּקוֹם הַזֶּה : הָאָרֶץ אֲשֶׁר נִשְׁפָּעֵתִי לְשֹׁכְנֵי
 אֲתֹכֶם בָּהּ : אֲתִי שִׁבְלָתָם : לֹא קִדְשָׁתָם אוֹתִי : לְקַחַת אֶת־הַשְּׂמֶן
 וּמִשְׁחָה אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וְקִדְשָׁתָהּ אֹתוֹ : נִקְבְּצוּ לָךְ :

6. THE REMAINING PRETERITES AND INFINITIVES. § 35.

Analyze and translate:—

הַקְטַלְתָּם, הַקְטַלְנוּ, הַקְטִילָה, הַקְטִילָהּ, הַקְטִילְתָּן, הַתְקַטַּלְתִּי, הַתְקַטַּלְנוּ
 הַקְטִילָהּ, הַקְטִילָהּ, הַקְטִילָהּ, הַקְטִילָהּ, הַקְטִילָהּ, הַקְטִילָהּ (2), הַתְקַטַּלְתִּי,
 הַקְטִילָהּ, הַקְטִילָהּ, הַקְטִילָהּ (2).

REMARK 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus הִקְדִּישׁ הִקְדִּישׁ *consecrating I have consecrated*, i. e. *I have certainly or entirely consecrated*.

גַּם־אַתֶּם הַקְדִּישׁ הַמִּלָּךְ דָּוִד לַיהוָה עַבְד־הַכֶּסֶף וְהַזָּהָב, אֲשֶׁר הַקְדִּישׁ
 מִכָּל־הַגּוֹיִם אֲשֶׁר בָּבֶשׁ : לֹא־הִתְקַדְּשׁוּ : הַקְדִּישׁ הַקְדִּישׁ אֶת־הַכֶּסֶף
 לַיהוָה : הַשְׁחִית אֶת־הָאָרֶץ הַזֹּאת וְהַשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה : הַשְׁבִּיתֵנוּ
 אֶת־הַמִּלְאכָה : ¹ הִמְעַט בְּרִי־הַבְּדִיל ² אֱלֹהִים אֲתֹכֶם לְהַקְרִיב אֲתֹכֶם לוֹ : הַמִּלָּךְ
 עַל־הַמִּלְכוּת : ³ הַשְׁלַחְתִּי בָכֶם אֶת־הַחִיָּה וְשִׁבְלָה אֲתֹכֶם וְהַכְרִיתָהּ
 אֶת־הַבְּהֵמָה וְהַמְלִיטָהּ אֲתֹכֶם :

¹ See § 26.

² Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

³ Followed by the prep. בַּ in the sense of *sending upon* or *against*.

7. KAL FUTURE, IMPERATIVE AND PARTICIPLES. § 36.

Analyze and translate:—

יִקְטֹל, תִּקְטֹל (2), יִקְטֹל, יִקְטֹל, תִּקְטֹלְנָה (2), אִקְטֹל, תִּקְטֹלוּ,
 תִּקְטֹלִי, קִטְלִי, קִטֵּל, קִטֵּל, קִטֵּלְנָה, קִטֹּל, קִטֹּלוּ.

REMARK 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. הַשֹּׁמֵר *the (one) keeping* or *(he) who is keeping*.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence *את אשר* means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוסף חי וחיה משל בכל-הארץ: ביום ההוא תשפת: מערב עד-ערב
תשפתו: יום ולילה לא ישפתי: ועתה יהיה שמר את אשר דברת:
תשמר את-כל-המצוה הזאת: יהיה שכן בציון: יהיה השכן בציון:
שכן בארץ: שכנו בסלע: השער הזה סגור: ובעת ההוא פלשתים
משלים בישראל: לא-אמשל אני בכם יהיה ומשל בכם: תלבשי שני:
בן תלבשנה הבתולות:

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נקטל, הקטל, הקטלנה, הקטלי, הקטלי, תקטיל (2), אקטיל,
תקטיל, תקטילי, יקטילי, תקטילי, נקטיל, תקטילנה (2).

קטל, מקטל, קטלנה, תקטילי, אקטיל, נקטיל, יקטילי, תקטילנה,
תקטיל (2), יקטיל, מקטיל, קטילי, קטלי, תקטילי.

REMARK 10. The infinitive with or without the preposition ל may be the subject of a sentence, as *להקטיר* *ל* *לא* *להקטיר* *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus *הוא אשר* *he is the one who* or *that is the thing which*.

הבדלו מן העדה הזאת: השער לא-יסגר עד-הערב: הסגר בבית:
ויריחו מסגרת: הוא אשר-דבר יהיה בכם אקדש ועל-פני כל-העם
אקבד: גדעו הגוים כי אני יהיה מקדש את-ישראל: לא-לה להקטיר
ליהיה כי לפניהם המקדשים להקטיר: השמר לה פן-תדבר עם-יזעקב

משוב עד-רע: השמר לכם פן-תשכחו את-הברית אשר כרת יהוה עמכם: אמרתי כבוד אכבד אתה והנה מנע אתה יהוה מכבוד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.

§ 38.

Analyze and translate:—

תתקטלו, נקטיל, אקטל, תקטלי, תקטיל (2), יתקטל, תתקטלנה (2), יקטלו, תקטלנה, הקטילי, התקטלו, התקטל, מקטל, מקטיל, מתקטל.

אני ממטיר לכם לחם מן-השמים: הפהנים אלביש לשע: וגם הפהנים ותקדשו: עתה התקדשו וקדשו את-הבית הזה: ועתה הציבולו: לא-תכרית חסד מעם הבית הזה עד עולם: פה אמר יהוה אנכי משבית מן-המקום הזה ששון ושמחה: ומליכו אתו על-כל-ישראל: לא תקריבו אלה ליהוה: המשתחית אתה את כל-השארית: משחתים אנחנו את-המקום הזה פריגדלה הצעקה לפני יהוה:

9 b. THE ENTIRE PARADIGM OF קטל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קטלתן (3), תקטלי (5), קטלנה (2), נקטלתם, הקטלו (2), הקטלת (4), יקטיל, התקטלו, התקטלנה, התקטלת (2), קטול (2), הקטלה, אקטיל, הקטלתם (2), הקטל (8), יתקטל, התקטל (4), יקטילו, הקטילה, הקטילי, תקטלנה (12), קטלנו (3), תקטל (10), מקטל (3), הקטילו (2), התקטלה, נקטיל, תתקטל (2), תתקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5), אתקטל, תקטילי, נקטלת (2), תקטלו (5), נתקטל, מתקטל, תקטילו, התקטלתם, הקטלנה (2), נקטלו, קטלתי (3), יקטל (5), נקטל (7), התקטלנה (2), התקטלו (2), הקטלנו (2), נקטלתי, קטלי (2), נקטלתן, קטלת (6), יקטלו (5), הקטילי, הקטלתן (2),

יחַטְּלוּ , קטל (11), קטלה (3), נקטלו , הקטלתי (2), קטלתב (3),
החַטְּלתי , תחַטְּלי , תקטיל (2), התקטלתן , החַטְּלי .

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תִּסְגֹּר *thou shalt not deliver*, אל תִּסְגֹּר *deliver not*.

יָגֵעַ הַיָּד וְתִדְבֵּק הַיָּד אֶל־הָקָרֵב: וַיְהִי כֵּן בְּרֹד וַיִּמָּטֵר יְהוָה
בְּרֹד עַל־הָאָרֶץ: וּמִרְדֵּי יָדַע אֶת־הַכָּל וַיִּקְרַע מִרְדֵּי אֶת־הַבְּגָדִים
אֲשֶׁר לוֹ וַיִּלְבֹּשׁ שָׂק וְאָפַר וַיִּזְעַק זָעָקָה וַתִּשְׁלַח הַמַּלְאָכָה בְּנָדִים
לְהַלְבִּישׁ אֶת־מִרְדֵּי וְלֹא קָבַל: וּבְרִית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיִּרְשָׁתָּ
אֹתָם וַיִּשְׁבֶּתָּ בְּאָרֶץ: אֶת־אַהֲרֹן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַרְחֹצֶתָ אוֹתוֹ בַּמַּיִם
וְלָקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אַהֲרֹן אֶת־הַכֹּהֲנֵת וְלָקַחְתָּ אֶת־הַשָּׂמֶן
וַרְצַקְתָּ עַל הָרֹאשׁ וּמִשַּׁחְתָּ אוֹתוֹ: אֶל־תִּשָּׁכֵן עִמָּה רַע: קָרֵב עַד־הַנֶּה
וְאֶדְבָּרָה: שְׁמֶרֶה־זֹאת לְעוֹלָם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַל *he killed him* is composed of קָטַל 3 masc. sing. pret. and הָ for הָ suffix of 3 masc. sing. with vowel of union

Analyze and translate:—

קטל־תֵּה , קטל־תַּחם , קטל־תֵּהָ , קטל־תֵּנוּ , קטל־תֵּמוּ , קטל־תֵּבִים , קטל־תֵּחֵן , קטל־תֵּהָ , קטל־תֵּנוּ , קטל־תֵּמוּ , קטל־תֵּבִים .

Analyze and translate:—

יִדְעָתִי , יִדְעָתוֹ , יִדְעָנוּ , יִדְעָתִי , יִדְעִים , יִדְעָהוּ , יִדְעָתִים ,
יִדְעָתָם , יִדְעָתֶיהָ , יִדְעָתֶיהָ , יִדְעָתֶיךָ , יִדְעָתֶיךָ , יִדְעָתֶיךָ ,
שִׁמְרָתִי , שִׁמְרָתֶיהָ , שִׁמְרָתֶיהָ , שִׁמְרָתֶיהָ , שִׁמְרָתֶיהָ , שִׁמְרָתֶיהָ .

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus הִקְטִילֹהוּ means either *he caused him to kill* or *he caused to kill him*; הִלְבִּשְׁתָּם כְּתוֹנֹת means *thou hast caused them to put on tunics*, but הִלְבִּשְׁתָּם אֶת-אֶלְעָזָר means *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני, הקטלתיה, הקטילוף, הקטלתיו (2), הקטילתו, הקטילוהו, הקטלניה, הקטילתה, הקטלתיה (2), הקטלתו, קטלני, קטלתיו, קטלנים, קטלתכם, קטלתם, קטלתיו, קטלום, קטלתים (2).

גדלתו, גדלוהו, גדלני, גדלניה, גדלתו, כבדתי, כבדתי, סגרי, שבטתים, שבטתה, קדשתי, קדשתי, קדשתי, הקדשתי, הסגיר, הכרתי, הכרתי (2), השבתי, השבתי.

אין לה אב ואם ולקחה מרדכי¹ לו לבת: ויספר להם חמן את כל-²אשר גדלו המלך: הנה אנכי עמך ושמרתיה ככל אשר דברתי לך: שלחתי רעב וחייה ושכלך: הבגדים ולבש ורחץ במים ולבשם ולקח מן הדם ונתן עליהם וקדשו: הלבישני הבגדים: הלבישתי הבגדים: המלחמה הדביקתה: אתה הבדלתם לה³ כאשר דברת אדני יהוה⁴:

¹ *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 29. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. ישלחני not ישלחני from ישלח, and ישלחני from ישלח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יִקְטְלֵנִי , יִקְטְלֵנִי (2) , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי ,
 יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי .
 אִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי (4) , יִקְטְלֵנִי (2) , יִקְטְלֵנִי (2) ,
 אִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי (2) .
 יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי (3) , יִקְטְלֵנִי ,
 יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי .

¹ See § 42. 2.

נִכְרַתְנוּ מִהָאָרֶץ : ¹ וַיִּשְׁמְרוּ בְּכָל־הָדָר , אֲשֶׁר־הָלַכְנוּ בָּהּ : עַתָּה
 דַּבְּרֵנָּה אֶל־הַמֶּלֶךְ כִּי לֹא יִמְנְעֵנִי מִמֶּנּוּ : וַיִּקְדַּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־
 הַמִּזְבֵּחַ וַיִּמְשְׁחֵם : וַיִּתְּפֹשׂ בַּשִּׁלְמָה וַיִּקְרָעָהּ : אֶת־יְהוָה תִּשְׁמְרֵם
 לְעוֹלָם : הַתְּשַׁכַּח אֲשֶׁר הָעוֹלָם אֲשֶׁר לָהּ גַּם־אֵלֶּה תִּשְׁכַּחֲנָה וְאֲנֹכִי לֹא
 אֲשַׁכַּח : וַיִּמְלֹכוּ אֹתוֹ וַיִּמְשְׁחֵהוּ : יְהוָה יִשְׁמְרָה מִכָּל־רָע מִעַתָּה וְעַד־
 עוֹלָם : לָקַח אֶת־כָּל־הַנֶּסֶךְ וַהֲזִיב וַיִּשְׁלַח אֶל־הַמֶּלֶךְ ² הַיָּשֵׁב בְּדַמְשִׁק :

¹ Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

² See Remark 7.

b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tsere is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. *אַל־תִּשְׁחָת* *destroy not*, *אַל־תִּשְׁחָתוּ* *destroy him* (or *it*) *not*.

Analyze and translate:—

יִקְטְלֵנִי , יִקְטְלֵנִי (2) , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי ,
 יִקְטְלֵנִי (3) , יִקְטְלֵנִי (4) , יִקְטְלֵנִי , יִקְטְלֵנִי , יִקְטְלֵנִי .
 פִּשְׁטִי אֶת־הַכֶּתֶת אֵיכָכָה אֶלְבָּשָׁנָה רַחֲצִי אֶת־הַגְּלוֹם אֵיכָכָה
 אֶטְבֹּם : הַבְּהֵל יִבְהִילֵנִי יְהוָה מִהָעַם : עַמּוֹ אֲנִי בְּצָרָה אֶחְלִיצֵהוּ

וַאֲכַבְדּוּהוּ: וַיִּשְׁפֹּם בַּפֶּקֶר וַיִּשְׁלַח: אָמַר אֶל־תַּשְׁחִיתָהוּ כִּי בָרָכָה בּוֹ:
 רַחוּם יִהְיֶה לֹא יִשְׁחִיתָהּ וְלֹא יִשְׁפֹּם אֶת־חֲבֵרִית אֲשֶׁר נִשְׁפַּע לָכֶם:
 מִדֹּאֲנֹשׁ כִּי תִזְכְּרֶנּוּ וְכַבֹּד וְהָדָר תַּעֲטִיחֶהוּ וְתַמְשִׁילָהוּ בְּכָל־הָאָרֶץ:
 לָקַח אֹתוֹ וַיַּמְלִיכֶהוּ עַל־יִשְׂרָאֵל: וְאַרְחֻצָּהּ בַּמָּיִם וְאַלְבִּישָׁהּ: וַלְבָשָׁהּ
 בְּגָדִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י. expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילָהּ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנוּ (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְנוּ, קָטַלְהָ, קָטַלְנוּ, קָטַלְהָ, קָטַלְכֶם, קָטַלְנוּ, קָטַלְנוּ.
¹ קָטַלְי (2), קָטַלְהָ, קָטַלְנוּ, קָטַלְכֶם, קָטַלְנוּ, קָטַלְנוּ, קָטַלְנוּ,
 קָטַלְנוּ (2), קָטַלְהָ, קָטַלְנוּ, קָטַלְנוּ (2), קָטַלְכֶם, קָטַלְנוּ, קָטַלְנוּ,
 קָטַלְנוּ, קָטַלְנוּ, קָטַלְנוּ, קָטַלְנוּ, קָטַלְנוּ.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרְי, אָמַרְי, אָמַרְהָ, אָמַרְנוּ, שְׁלַחְנוּ, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2),
 שְׁלַחְנוּ (2), שְׁלַחְנוּ, שְׁלַחְנוּ (2), שְׁלַחְנוּ, שְׁלַחְנוּ, שְׁמַרְנוּ (2),
 שְׁמַרְנוּ, שְׁמַרְנוּ, שְׁמַרְהָ, שְׁמַרְהָ, שְׁמַרְנוּ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹד: וַיִּשְׁמַע יְהוָה¹ בְּדַבְרָם לִי: עָתָה
 כְּבֹדִי נָא לָגֶד וְיִשְׂרָאֵל: אֵתָה דְּבַרְתָּ אֵלֵי-הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:
 מִשְׁחֹו אֲתָם: מִשְׁחֹו כִּי-זֶה הוּא: קִבַּצְנוּ מִן-הַגּוֹיִם: בְּקִבְצֵי אֶת-
 יִשְׂרָאֵל מִן-הַגּוֹיִם² וְנִקְדָּשְׁתִּי בָם וְיָדְעֵי הַגּוֹיִם כִּי-אֲנִי יְהוָה¹ בְּהַקְדָּשִׁי
 בָּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אֶהֱרֹץ לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
 יְהוָה:

¹ The initial aspirate has Daghesh-lene as though the preceding word were אֲדֹנָי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *אֶבֶן גְּדוֹלָה a great stone, הָאֶבֶן הַגְּדוֹלָה the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדוֹלוֹת these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן גְּדוֹלָה or גְּדוֹלָה הָאֶבֶן the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition *מִן* § 72. 1, *הַקְטַנָּה מִמֶּנָּה thy sister young from thee*, i. e. *younger than thou*; *אֲגִדֵּל מִמֶּנָּה I will be greater than thou*.

שְׁמִיִּם הַדְּשִׁים¹ וְאֶרֶץ הַדְּשָׁה: גּוֹיִם רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהַנְּהַ
 בָּאָר בְּשָׂדֶה וְהָאֶבֶן גְּדוֹלָה עַל-הַבָּאָר: שְׁלָמָה הַדְּשָׁה: הַתְּאֵנִים הַטּוֹבוֹת

טבות מאד והרעות רעות מאד: אלה המלכים אשר מלכו בארם לפני מלך-מלך: לישראל: את כל-המלכים האלה לבד: ² על-מה דבר יהוה ³ עלינו את כל-הרעה הגדולה הזאת: ויהוה השליך עליהם אבנים גדולות מן-השמים: הארץ השובה אשר יהוה נתן לה: עיר גדולה גבעון והיא גדולה מן-העיר:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום *a place*, but הארון מקום *the place of the ark*; יהוה ארון *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, האלהים איש *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול והנורא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

בני ישראל: ארון אלהי ישראל: ארון ברית יהוה: כל כלי בית האלהים הגדלים והקטנים: כוכבי השמים: הן ליהוה השמים ושמי השמים הארץ וכל-אשר-בה: הקל קל ועקב והידים ידי עשו: תכבדני חית השדה: אתה המלכתני על-עם רב כעפר הארץ: ויגדל המלך מכל מלכי הארץ: ישב דוד בשדה פלשתים: וישכחו את-יהוה וימכרו

אתם בְּיָד מֶלֶךְ אֲדָוָה: הֲלֹא טוֹב אֲבָנָה וּפְרָפֶר נְהָרֹת דְּמִשְׁק מִכָּל ¹ מִיָּמִי
וְשָׂאֵל הַלֹּא־אֶרְחָץ בָּהֶם וְטָהַרְתִּי:

^o 23. 1. אִמְנָה קָרִי.

¹ The construct of מִיָּמִי, a reduplication of the more usual form מִי.

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל- *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֵרִי not אַחֲרִי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצּוֹתָיו תִּשְׁמְרוּ וּבְכָל־¹תְּשׁוּמָתִי וּבֹ²תְדַבְּקוּן: אֵתָה אֶת־בְּרִיתִי
תִּשְׁמֹר אֵתָה וְזִרְעָה אַחֲרֶיהָ: אֲבָד תִּאבְדוּן אֶת־כָּל־הַמִּקְמוֹת אֲשֶׁר
עָבְדוּ־³שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם וְרָשִׁים אַתֶּם אֶת־אֱלֹהֵיהֶם וְנִתְצַתֶּם אֶת־
⁴מִזְבְּחֵיהֶם וְשִׁבְרֵיהֶם אֶת־מִצְבֹּתָם וְאֲשִׁרְיָהֶם תִּשְׂרֹפוּן בָּאֵשׁ וְאֲבַדְתֶּם אֶת־
שְׁמֵם מִן־הַמָּקוֹם הַהוּא: וְהָיָה אֲנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל־הָאָרֶץ וַיִּדְעַתֶּם
בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא נָפַל דָּבָר אֶחָד מִכָּל הַדְּבָרִים הַטּוֹבִים
אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם ⁵עֲלֵיכֶם:

¹ שְׁמֵי may take a direct object, or as in this instance be followed by בְּ.

² See Lesson 4, note 1; also § 39. 3.

³ § 30. 33.

⁴ The 3 plur. suf. with fem. plur. nouns may be either ׁ or ׂ.

⁵ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמַדְתָּם, תִּעְמַד (2), תִּעְמְדוּ, נִעְמַד, אֶעְמַד, עָמַד (2), תִּחְזְקִי,
נִחְזַק, תִּחְזְקֶנָּה, תִּחְזְקוּ, אֲכַל.
הִעְמִידוּ, הִעְמִידוּנִי, נִעְמִידְהוּ, תִּעְמִידוּם, הִעְמִידְתָּ, תִּעְמִידְנָה,
נִעְמַד.

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is *כֹּל*, e. g. *יִהְיֶה כָּל־הַמַּיִם* *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as *מָקוֹם אֲשֶׁר* *the place which or where, etc.*

וַיִּהְיֶה יְהוָה אֱלֹהֵיהֶּ לֵּה אֲתִיהַקְלֵל לְבָרְכָהּ כִּי אֶהְבֶּה יְהוָה: הַשְׁמֵשׁ
וְהַפֶּן לְחֶשֶׁךְ וְהַיָּרֵחַ לְדָם: וַיִּהְיֶה כָּל־הַמַּיִם לְדָם: אֲלֹכֵי וּבְיָחִי נִעְבְּדוּ
אֲתִיהַיָּה: עֲזָבְתָם אֲתִיהַיָּה וַיַּעֲזֹב אֶתְכֶם: וַיִּמָּשֶׁר עֲלֵיהֶם מִן לְאֵלֵל:
וַיִּאֲכֹל אֲתִיהַיָּה: וַיֹּאמֶר אִישֵׁי־אֱלֹהִים אֲלִיהַמֶּלֶךְ לֹא אֵכֵל לָהֶם בְּמָקוֹם
הַזֶּה: כָּל־עַמּוּתִי תֹאמְרָה יְהוָה מִי כְמוֹהוּ: בְּמָקוֹם אֲשֶׁר־יֹאמֶר לָהֶם
לֹא־עָמִי אַתֶּם יֹאמֶר לָהֶם בְּנֵי אֱלֹהִי: וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל¹ יִאֲמֵן נָא
יִדְבָּרֶיהָ אֲשֶׁר דִּבְרָתָהּ לַעֲבֹדָהּ דָּוִד אָבִי:

* דְּבִיר קִרִּי

¹ The future followed by *נָא* has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל:—

קָטַל (2), קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל,
קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל,
קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, קָטַל.

בָּרוּךְ יְבָרְכֶה יְהוָה בְּאָרְצָהּ אֲשֶׁר יְהוָה אֱלֹהֵיהֶּ נִתֵּן לָהּ: בְּרָכִי נַפְשִׁי
אֲתִיהַיָּה וְאֲלִיתְשָׁכְחִי כָּל־מִוְלָיו: אֲבָרְכָה וְאֲנַדְּלָה שְׁמִיהָ וְאֲבָרְכָה מִבְּרָכֶיהָ

וַיְבָרֶכְהוּ בָּהּ כָּל גִּזְרֵי הָאָרֶץ: וַיִּלְעָתִי אֶת אֲשֶׁר־תִּבְרַךְ מִבְּרַךְ: וַעֲתָה
 בְּרַךְ אֶת־בֵּית עֲבֹדָהּ וּמִבְרַכְתָּהּ יְבָרַךְ לְעוֹלָם: זָעַקוּ אֵלַי וְלֹא אֲשָׁמֵעַ
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל־אֱלֹהָיו: וְאַגְרָשָׁנוּ מִדֶּה־אָרֶץ: טַהֲרָנוּ אֶת־כָּל־
 בֵּית יְהוָה וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כְּלָיו: וַיִּטְהָרוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת־
 הָעָם: אָמַר אֲלֵיהֶם רַחֵם וְטַהַר:

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שְׁלֹחַת, שְׁלֵחַ, שְׁלַח, אֲשַׁלַּח, נְשַׁלַּח, נִשְׁלַח, נִשְׁלִיחַ, הַשְׁלַח
נִשְׁלַח, מִשְׁתַּלַּח, שְׁלִיחָה, שְׁלִיחָיו, שְׁלִיחָיו, וְשִׁלְיָם.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָחֶם לָאֵכֶל׃ בַּבֶּקֶר זָרַע אֶת־זֶרְעָה׃ אֶל־תִּבְנֶה שְׂמֵחָה
אֶת־כָּל־הָעָם׃ מִי־יִדְּעַה מֵה־שׁוֹב לְאָדָם׃ יִדְּעֵת פִּי יְהוָה׃ שְׁלַחְנִי אֶלְכֶּם׃
וַיֹּאמְרוּ אֵלָיו הִדְּעֵתָ כִּי הַיּוֹם יִהְיֶה לְקַח אֶת־¹אֶדְנִיָּה מֵעַל רֹאשׁוֹ׃
וַיֹּאמֶר גַּם אֲנִי יִדְּעֵתִי׃ אֶתִּי שְׂכַחְתָּ׃ תִּלְקַח אֶל־בֵּית הַמֶּלֶךְ׃ אֶל־נָא
תִּפְּנֵעַ מִהֶלֶךְ אֵלָי כִּי כְּבֹד אֲכַבְּדָהּ מֵאֹד׃ הַלּוֹךְ הִלְכוּ הָעַצִּים לְמִשְׁחַת
עֲלֵיהֶם מֶלֶךְ׃ וַיֹּאמְרוּ לְזִית מְלֹכָה עֲלֵינוּ׃ אִז ²תִּפְּקַחְנָה עֵינֵי עֲוֹרִים
וַאֲזַנֵּי ³תִּהְרָשִׁים תִּפְתַּחְנָה׃ אָקֶרַע אֶת־הַמְּמַלְכָה מִבֵּית דָּוִד׃ קִרְעוּ לְבָבְכֶם
וְאֶל־בְּנֵיכֶם׃

מלכה קרי

¹ The plural of אֱלֹהִים is often used, as it is here, in a singular sense.

² פָּתַח is applied specifically to opening the eyes; פֶּתַח is the general term for opening, and is applied to anything whatever.

⁸ חַרֵּשׁ is for חֲרָשִׁים and consequently does not lose its Tsere in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל:—

אָנזש, בָּנֵשׁ (2), גִּטָּה, גִּשֶׁר, בִּנְיָשׁוֹר, בִּנְיָשֶׁר, רַחֲמָנִיכָה, גִּישׁ, בִּנְיָשׁ

נָתַתְּ , הָיָה (2) , מָגִישׁ , הַגִּשְׁתָּם , בָּגִישׁוּ , הָגִשׁוּ , אָגִשׁ , מָגִשׁ ,
נָתַתְּ , תַּת , הַגִּשְׁתִּינִי , הַגִּישׁוּם , הַגִּשְׁנוּכָם , הַגִּישְׁתִּיו (2) ,
בָּגִישְׁהוּ , בָּגִישְׁהוּ , בָּגִישְׁהוּ (3).

REMARK 35. The relative is often omitted as in English
הָאֵכְלָתִיךָ דְּבֶשׁ הַחֶמֶץ honey I gave thee to eat for honey which I
gave, etc., § 88. 3.

נָתַתִּי בְיָדָהּ אֶת־מֶלֶךְ הָעַי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אַרְצוֹ : וְעַתָּה
יִהְיֶה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי : קַח־מוֹסְרִי וְאַל־
בָּסֶסָה : שְׁמִנִּי וְקִטְרֹתַי נָתַתְּ לַפְּנִיָּהֶם וְתַקַּחְתִּי אֶת־לֶחֶמִי אֲשֶׁר נָתַתִּי לָךְ
יִדְבֹּשׁ הָאֵכְלָתִיךָ וְנִתְּתִיהוּ לַפְּנִיָּהֶם : לֹא־הִגִּידָה לּוֹ דָּבָר קֶטֶן וְגָדוֹל
עַד־אֹזֶר הַבֶּקֶר : הִגִּיד נָגִיד לַמֶּלֶךְ אֶת כָּל־הַדְּבָרִים הָאֵלֶּה : ¹ לָמָּה
לֹא־הִגַּדְתָּ לִּי כִּי ² אֲשֶׁתָּה הוּא לָמָּה אֲמַרְתָּ אַחֲתִי הוּא וְאָקַח אֹתָהּ לִי
לְאִשָּׁה : וְהִנֵּה לֹא־הִגַּדְתִּי הַחֲצִי : נִפְלֵה־נָא בְּיַד יְהוָה כִּי־רַבִּים רַחֲמָיו
וּבְיַד אָדָם אַל־אֶפְלָה :

* רחמיו קרי

¹ לָמָּה preceded by ל is pointed לָמָּה before a guttural and לָמָּה before other
consonants.

² The construct of אֲשֶׁה is אֲשֶׁת which, before suffixes, becomes אֲשֶׁתִּי etc.
See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species
of סָבַב. For the present the usual sense of the passive and causative species
may be retained, the Piel may be rendered *to surround entirely*, and even the
unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in
actual use.

Translate and give the corresponding forms of קָטַל :

סָבַח , סָב , סָב (3) , סָבִי , סָבִי , סָבָה , סָבִינָה , סָבִינוּ , סָבִי ,
תִּסְבֵּי , תִּסְבִּי , נָסַב , נָסַב , נָסַב הָסָב , הָסַב , יִסְבֵּי , יִסְבִּי ,
נָסַבָה , סָבִינוּ , סָבִינוּ , סָבִינוּ , יִסְבִּי יִסְבִּינוּ (2) , יִסְבִּינוּ .

הָסַבָה , הָסַבִּינוּ , הָסַבִּינוּ , הָסַבִּינוּ , מִסָּב , יִסְבֵּי , יִסְבִּי , הָסַבִּי ,
תִּסְבִּינוּ (2) , אִסָּב , אִסָּב , הָסַב , הָסַב , נָסַבִּינוּ , יִסְבִּינוּ , יִסְבִּינוּ ,
יִסְבִּינוּ (2) , יִסְבִּינוּ , יִסְבִּינוּ , יִסְבִּינוּ .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, *מְבֹרָכָהּ בְּרוּךְ*, *blessed is every one of those blessing thee*.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not*, etc., *וְדָבָקוּ* *then shall cleave to thee*, etc.

אֲבִירָה אָרוּר וּמְבֹרָכָהּ בְּרוּךְ: אֲשֶׁר תֹּאֵר יוֹאֵר: לֹא תֹאֵר אֶת־הָעָם
כִּי בְרוּךְ הוּא: אִם-לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לְשׁוֹמֵר אֶת־כָּל־
מִצְוֹתָיו וְדָבָקוּ בָהּ כָּל־הַקְּלָלוֹת הָאֵלֶּה: אָרוּר אַתָּה בְּעִיר וָאָרוּר אַתָּה
בְּשָׂדֶה: וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדִלוֹת אֵלֶּפִי הַמַּעֲרָה: גּוֹל עַל־יְהוָה
דִּרְכָּהּ: הִחַל לִטְהַר אֶת־יְהוּדָה מִן־הָאֲשֻׁרִים וַיִּנְתְּצוּ אֶת מִזְבְּחוֹת
הַבָּעֲלִים וְהָאֲשֻׁרִים שָׁבַר¹ וַהֲדָק וַעֲצָמוֹת כְּהֵנִים שָׂרָף עַל־מִזְבְּחוֹתָיו:
אִם מִזְרַע הַיְּהוּדִים מִרְדְּכִי אֲשֶׁר הִחְלֹת לִנְפֹל לְפָנָיו נָפֹל תִּפּוֹל
לְפָנָיו: הַיּוֹם הַזֶּה אֶחָל גְּדֻלָּה בְּעֵינֵי כָל־יִשְׂרָאֵל:

¹ *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

נָשַׁב, נָשַׁב, שָׁכַח, שָׁב, שָׁכַח, תִּשְׁכַּח, נוֹשַׁב, נוֹשַׁב, נוֹשֵׁב, נוֹשֵׁב,
נִשְׁבַּח, הוֹשִׁיבוּ, הוֹשִׁיבוּ (2), יָבַשׁ, יָבַשׁ, תִּיבֹשׁוּ, אִיבַשׁ, שָׁבַחוּ,
שָׁבַחְתֶּם, אוֹשִׁיבָהּ, וּנְשִׁיבוּם, הוֹשִׁיבֶיהָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, *הֲאֶחְיֶה* *shall I live?* in indirect questions אִם is more usual; *inquire* אֶחְיֶה *whether I shall live*.

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g.*, *הֲתִשְׁמַר מִצְוֹתָיו אִם-לֹא* *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*
his commandments or not?

הוֹנֵעֲתֶם יְהוָה בְּדַבְרֵיכֶם וְאִמַּרְתֶּם בְּמִה הוֹנֵעֵנוּ בְּאִמְרָנֶם אֵינָה
אֱלֹהֵי הַמִּשְׁפָּט: ¹ וְזָכַרְתָּ אֶת־כָּל־הַדְרָךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֶיהָ
בַּמִּדְבָּר ² לָדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצְוָתוֹ אִם־לֹא: וְאַתָּה בְּנִי
דַּע אֶת־אֱלֹהֵי ³ אָבִיךָ וְעַבְדֶּהוּ: דַּע כִּי לֹא יִפֹּל מִדְּבַר יְהוָה ⁴ אֲרָצָה
אֲשֶׁר־דִּבֶּר יְהוָה עַל בֵּית אַחָאֵב: תִּדַּע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ: לֹא
הוֹדַעְתָּ אֶת־עַבְדֶּיהָ מִי גִשָּׁב עַל־כִּסֵּא אֲדֹנֶיהָ־מֶלֶךְ אַחֲרָיו: וַיִּבְרָכֶם
וַיִּשְׁלַחֵם וַיִּלְכּוּ אֶל־אֶהֱלִיָּהֻם: וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה
מִלְּפָנֶיכֶם וַיִּרְשָׁתֶם גּוֹיִם גְּדֹלִים מִכֶּם:

* מצותיו קרי

* עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קָם (2), קָמָה, קָמְנִי, תְּקוּמִינָה (2), נְקוּמוֹתָם, קוּמוּ, קוּמוּ
קוּמוּ, נָקוּם (2), נָקוּם, נָקוּמָה, נָקוּמִים, נְקוּמוֹנִי, קוּמוּמִי (3),
קוּמוּמִיתָם (2), תְּקוּמוּמִינָה (2), תְּקוּמוּמִינָה (2), מְקוּמִים, קוּמוּ, קוּמִי,
קוּמִי, קוּמוּ, קוּמִי.

הִקְמוּ, הִקְמוּ, יָקָם, יוּקָם, תְּקוּמוֹתִי, תְּקוּמָה, מְקִים, אָקָם,
יִתְקוּמִים, רָבִי, רִיבּוֹתִי, רִיבּוֹ, רִיב (3), רִיבִי (2), הִקְמוּתוֹ,
מְקוּמִיָּה, יְקוּמִיָּה, יְקוּמִי (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction ו may be emphatically used between a noun placed absolutely and the clause to which it relates, § 89. 2, *the blessing וְנִתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאֵין תָּבוּא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאֵין בָּאתֶם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְיָקָם וְיִלְכֶּה וְיָשׁוּב
לְמָקוֹמוֹ: אֵת ¹וְיִבְנוּתֶיהָ תִּשְׁבְּתֶיהָ לְקִדְמָתָהּ: הִנֵּה אֲנִי עִמָּךְ וּשְׁמִרְתִּיהָ
בְּכָל ²אֲשֶׁר-תֵּלֵךְ וְהִשְׁבְּתֶיהָ אֶל-הָאָדָמָה הַזֹּאת: וְיִשְׁלַחוּ אֶל-יְהוֹשֻׁעַ הָעִיר
לֵאמֹר הִשְׁבוּ פְּלִשְׁתִּים אֶת-אֲרוֹן יְהוָה: וַיִּקְרְבוּ ¹וַיִּמְרְדּוּ לְמוֹת: אֶל-
²אֲשֶׁר תֵּלְכִי אֵלָיו וּבְאֲשֶׁר תֵּלִינִי אֵלָיו עִמָּךְ עִמִּי וְאֶל-הוּא אֶלְהִי בְּאֲשֶׁר
תִּמְוִיתִי אֲמוֹת וְשֵׁם אֶקְבֹּר: אָנָּה תֵּלֵךְ וּמֵאֵין תָּבוּא: וְעַתָּה הִבְרָכָה
הַזֹּאת אֲשֶׁר הָבִיא שְׁפָחָתָהּ לְאֹדְנִי וְנִתְּנָה לְנַעֲרִים הַמִּתְהַלְכִּים בְּרַגְלִי
אֹדְנִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—

וּמָצָא, תִּמְצָאנָה (2), נִמְצָאָהֶם, נִמְצָא (3), מִצָּאת, הַמִּצָּאת,
תִּמְצָאנָה (2), תִּמְצָאנָה (2), מִצָּאנִי, מִצָּאנָה, אִמְצָאֶהוּ, וּמִצָּאֶהוּ.

REMARK 43. The verb מָלָא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הִנְנִי וַיִּרְץ אֶל-עָלִי וַיֹּאמֶר הִנְנִי
כִּי-קָרָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכֵב וַיִּלְכֶּה וַיִּשְׁכַּב: קוּם קְרָא
אֶל-אֱלֹהֶיהָ: וַתֹּאמֶר אֲלֵיהֶן אֶל-תִּקְרָאנָה לִּי נַעֲמִי קְרָאנִי לִי מְרָא:
וּמִלֵּאתִי אֶת-הַבַּיִת הַזֶּה כְּבוֹד: וַתִּבְלָאנָה וַתִּמְלָאנָה אֶת-הַיְּהוּדִים: הַיּוֹד-

מִים בָּאִים מִדֶּרֶךְ אָדָם וַתִּמְלֵא הָאָרֶץ אֶת־הַמִּים : אֲנִי יִהְיֶה אֲשֶׁר
הוֹצֵאתִיהָ מֵאוּר כַּשְׂדִּים ¹ לָתֵת לָךְ אֶת־הָאָרֶץ הַזֹּאת : לֵב טָהוֹר בְּרָא־לִי
אֱלֹהִים :

¹ See § 18.

24. LAMEDH HE VERBS, § 61.

גָּלַה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלוּ , גָּלָה , גָּלִיתָ , גָּלִינוּ , גָּלוּר , גָּלוּת , גָּלָה (2) , גָּלָה , תִּגְלֵי ,
תִּגְלִיתָם , גָּלִינוּ , גָּלוּ , גָּלוּר , גָּלוּת , תִּגְלֵי , מִגְלָה , מִגְלָה ,
הִגְלָה (2) , הִגְלִיתָ , הִגְלִיתָ , אִגְלָה , וַתִּגְלָה , הִגְלָה , הִגְלָה , הִגְלָה , הִגְלָה .

מִי הָאִישׁ אֲשֶׁר בָּנָה בֵּית־חֲדָשׁ וַלָּךְ וַיָּשֶׁב לְבֵיתוֹ פָּנֵי־תָמוֹת בַּמִּלְחָמָה :
הָאֲמָנִם יָשָׁב אֱלֹהִים עַל־הָאָרֶץ הַזֶּה הַשְׂמִים וְשָׁמַיִם הַשְׂמִים לֹא יִכְלָלֶיהָ
אִם פִּירֵה־בֵּית הַזֶּה אֲשֶׁר בָּנִיתִי : וַיְהִי כַכֹּלֹת שְׁלֹמֹה לְבָנוֹת אֶת־בֵּית
יְהוָה ¹ וַיִּבְרָא יְהוָה אֶל־שְׁלֹמֹה שְׁנֵית קַאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וַיִּבֶן
שֵׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלֹת : הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִרְדּ
מִמֶּנָּה ² כִּי מוֹת תָּמוֹת : אַעֲשֶׂה אֹתָהּ לְגוֹר־גְּדוֹל : וַעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוָּה
יְהוָה : לֹא נַעֲשֶׂתָה תַּחַת כָּל־הַשְּׂמִים כַּאֲשֶׁר נִעֲשֶׂתָה בִירוּשָׁלַם :

¹ See Remark 20, Lesson 12.

² כִּי *for* ; or it may be translated *but*, to which it is often equivalent after a negative.

³ The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month. *

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בֶּן-שְׁמֹנֶה שָׁנָה *son of eight years i. e. eight years old.*

See also the rules in § 73.

שְׁלֹשָׁה יָמִים: שְׁשֶׁה בָּנִים: חֲמִשִּׁים אִישׁ: שְׁלֹשִׁים אָנָשִׁים: אַרְבָּעָה מִלְּכִים: שִׁבְעָה כְּהֵנִים: שְׁשֶׁה חֲדָשִׁים: שְׁשֶׁת יָמִים: שְׁנֵי נָעָרִיו: חֲמִשָּׁת הַמִּלְכִּים: שִׁבְעַת הַנָּמִים: שְׁלֹשׁ הָעָרִים: שֵׁשׁ כְּנָפִים: עָרִים שְׁתֵּים: שְׁתֵּים נָשִׁים: עָרִים אַרְבָּעִים וּשְׁמֹנֶה: אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: יָמִים שְׁלֹשִׁים: שְׁלֹשִׁים דְּרָכִים: בֶּן-שְׁמֹנֶה יָמִים: בְּתַתְּשָׁעִים שָׁנָה: בֶּן-שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ: הוּא וּשְׁתֵּי בָנָיו: שְׁלֹשָׁה¹ אֱלֹהֵי בְּנֵי-נֹחַ: שְׁנַיִם עָשָׂר אָנָשִׁים: שְׁתֵּים עָשָׂר הָאֲבֹנִים הָאֵלֶּה: שְׁתֵּים וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה: שְׁלֹשִׁים וְעֶשְׂרִים אֵלֶּה שְׁלֹשָׁה וּשְׁבַעִים וּמֵאוֹתָם: בְּשָׁנָה שְׁתֵּים בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ: בְּשָׁנָה אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי: בְּשְׁלֹשִׁים שָׁנָה בְּרַבִּיעִי בְּחֲמִשָּׁה לַחֹדֶשׁ: בְּשָׁנָה הַתְּשִׁיעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי לַחֹדֶשׁ: בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה² לַעֲשִׂירֵי עָשָׂר חֹדֶשׁ: וַיָּבֹאוּ הַמִּיּוֹשִׁיּוֹת לְפָרְעָה: רַבִּיעִית הַיּוֹם: שְׁלִישִׁית הַשָּׁקָל: עֲשִׂירֵת הָאָפֶה:

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֶת כָּל-הַחַיָּה וְאֶת-כָּל-הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתִּבָּה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם: וַיִּסְכְּרוּ מַעְיְנֹת תְּהוֹם וַאֲרָבַת הַשָּׁמַיִם וַיִּפְלֹא הַנֶּשֶׁם מִן-הַשָּׁמַיִם: וַיָּשֹׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּדֶז וְשׁוֹב וַיַּחֲסְרוּ הַמַּיִם מִקֶּצֶה חֲמִשִּׁים וּמֵאוֹת יוֹם: וַתֵּבֶה הַתִּבָּה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אָרָרַט: וַחֲמִים הָיוּ הַלֹּדֶז וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאִי רֹאשֵׁי הַהָרִים: וַיְהִי מִקֶּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת-חֹלּוֹן הַתִּבָּה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח אֶת-הָעֹרֶב וַיֵּצֵא יְצוּא וְשׁוֹב עַד-יִבְשַׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח אֶת-הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקָּלִי הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה: וְלֹא-מָצָא הַיּוֹנָה מָנוֹחַ לְכַוֵּן-רַגְלָהּ וַתָּשֶׁב אֵלָיו אֶל-חַתְּבָהּ כִּי מַיִם עַל-פְּנֵי כָל-הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקַּחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל-חַתְּבָהּ:

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הִיְתָה תֹהוֹ וְבָהוּ וְהַשֶּׁשֶׁף עַל־פְּנֵי תְהוֹם וַיְהִי אֱלֹהִים מְרַחֵם עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
3 אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיִּבְרָךְ
4 אֱלֹהִים בַּיּוֹם הָאוֹר וַיִּבְרָן הַשֶּׁשֶׁף: וַיִּקְרָא אֱלֹהִים, לְאוֹר יוֹם וּלְהַשֶּׁף קֶרָא
5 לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהִי
6 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
7 וַיִּבְרָךְ בַּיּוֹם הַמַּיִם אֲשֶׁר מִתַּחַת לַרָקִיעַ וַיִּבְרָן הַמַּיִם אֲשֶׁר מֵעַל לַרָקִיעַ
8 וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:
9 פ וַיֹּאמֶר אֱלֹהִים וְקוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד
10 י וַתֵּרָא הַנִּבְשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים, לַנִּבְשָׁה אָרֶץ וּלְמִקְוֵה הַמַּיִם
11 קֶרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ
12 דָּשָׂא עֵשֶׂב מִזֶּרֶע זָרַע עֵץ פֶּרִי עֵשֶׂה פֶרִי לְמִינֹהוּ אֲשֶׁר זֶרְעוֹ־בוֹ
13 עַל־הָאָרֶץ וַיְהִי־כֵן: וַתֵּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרֶע זָרַע לְמִינֹהוּ
14 וַעֲץ עֵשֶׂה־פֶרִי אֲשֶׁר זֶרְעוֹ־בוֹ לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
15 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאוֹרָה בְּרָקִיעַ
16 הַשָּׁמַיִם לַחֲבֹדֶל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאוֹת וּלְמוֹעֲדִים וּלְיָמִים
17 וּשְׁנָיִם: וְהָיוּ לְמְאוֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:
18 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאוֹרֹת הַגְּדֹלִים אֶת־הַמְּאוֹר הַגָּדֹל לְמַמְשֶׁלֶת
19 הַיּוֹם וְאֶת־הַמְּאוֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
20 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בָּיוֹם וּבַלַּיְלָה
21 וּלְחַבְדֵּל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
22 וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים וְשָׂרְצוּ הַמַּיִם שָׂרָץ
23 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
24 אֱלֹהִים אֶת־הַתַּיִמָּנִים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה, הַרְמִשֵּׁת אֲשֶׁר
25 שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
26 וַיִּבְרָךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּנֶּפֶשׁ

23 והָעֵיף יָרֵב בָּאָרֶץ: בְּיַהֲרָעַרְבּ בְּיַהֲרִיבָקָר יוֹם חַמִּישִׁי: פ / וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וְרֶמֶשׂ וְחַיֵּית-אָרֶץ
 לְמִינָהּ בְּיַהֲרִיבָן: וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּית הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה כֹּה
 26 לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיִּרְדּוּ בְדִגְתַּת הַיָּם וּבְעוֹף
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-רֶמֶשׂ הָרֶמֶשׂ עַל-הָאָרֶץ: וַיִּבְרָא
 אֱלֹהִים, אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 28 בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
 וּמִלְאוּ אֶת-הָאָרֶץ וּכְבָשׁוּהָ וּרְדּוּ בְּדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה
 29 הָרֶמֶשׂוֹת עַל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב
 זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פֶּרִיעֵץ זֶרַע
 זֶרַע לָכֶם וְהָיָה לָאֲכֹלָה: וְלִכְלִי-חַיָּה וְלִכְלֵ-עוֹף הַשָּׁמַיִם וְלִכְלָל, לֹא
 רֶמֶשׂ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֶרֶק עֵשֶׂב לָאֲכֹלָה בְּיַהֲרִיבָן:
 31 וַיִּבְרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וַהֲפֹה-טוֹב מְאֹד בְּיַהֲרָעַרְבּ בְּיַהֲרִי:
 בָּקָר יוֹם חַמִּישִׁי: פ

CHAPTER II. ב

2 וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיִּכְלֹ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א
 מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל
 4 מְלֹאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אָרֶץ וּשְׁמַיִם: וְכָל, שֵׁית הַ
 הַשָּׁנָה טָרֵם יְהוָה בָּאָרֶץ וּכְלֵ-עֵשֶׂב הַשָּׁנָה טָרֵם וַיַּצְמַח כֹּף לֹא הַמָּטִיר
 6 יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵלֶּם אֵלֶּם לַעֲבֹד אֶת-הָאֲדָמָה: וְאָדָם יַעֲלֶה
 7 מִדְּהָאָרֶץ וְהִשְׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה: וַיִּיצֹר יְהוָה אֱלֹהִים אֶת-
 8 הָאָדָם עֹפֹר מִדְּהָאֲדָמָה וַיִּפֹּחַ בָּאָפוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 9 לְנֶפֶשׁ חַיָּה: וַיִּשָּׁע יְהוָה אֱלֹהִים גֵּן בְּעֵדֶן מִקְדֶּם וַיִּשֶׂם שֵׁם אֶת-
 10 הָאָדָם אֲשֶׁר יָצָר: וַיַּצְמַח יְהוָה אֱלֹהִים מִדְּהָאֲדָמָה כָּל-עֵץ נְחֹמֶד
 11 לְמִדְּמָה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיַּיִט בְּתוֹךְ הָגֵן וְעֵץ הַדַּעַת טוֹב וְרָע:
 וַיִּחַד יֵצֵא מֵעֵדֶן לְהִשְׁקֹת אֶת-הָגֵן וַיִּפְרֹד וְהָיָה לְאַרְבָּעָה,
 12 רִאשִׁיִּים: שֵׁם הָאֶחָד פִּישֹׁן הוּא הַסִּבְבַּ אֶת כָּל-אָרֶץ הַחוּלָה
 אֲשֶׁר-שָׁם הַחֵיב: וְהָיָה הָאָרֶץ הַהוּא טוֹב שֵׁם הַבְּלָל וְאֶבֶן הַשֹּׁהַם:

13 וְשֵׁם־הַנֶּהָר הַשֵּׁנִי גִיחוֹן הָיָה הַסּוּבֵב אֶת כָּל־אֶרֶץ כּוּשׁ׃ וְשֵׁם־הַנֶּהָר
 14 הַשְּׁלִישִׁי תִּקְלָקֵל הָיָה הַחֲלֹף קִדְמַת אֲשׁוּר וְהַנֶּהָר הָרְבִיעִי הָיָה פָּרָת׃
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְתְּהוּ בְּגֶן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיֹּצֵר יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל׃ וּמִעֵץ
 17 הַחַיַּת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלָהּ מִמֶּנּוּ מוֹת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
 19 כְּנֶגְדּוֹ׃ וַיִּצֹר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
 הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לְרֹאשׁוֹ מִה־יִּקְרָאֻלּוֹ וְכָל־אֲשֶׁר יִקְרָאֻלּוֹ הָאָדָם
 כ כַּפֶּשׁ חַיָּה הָיָה שְׁמִי׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיִּפֹּל יְהוָה
 אֱלֹהִים׃ תַּרְחֵמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעֹתָיו וַיִּסָּר בָּשׂוֹר
 22 תַּחְתָּנָה׃ וַיִּבֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעַת אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 וַיִּבְרָא אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֵצָם מִעֲצָמִי וּבָשׂוֹר
 24 מִבָּשָׂרִי לְזָאֵל וַיִּקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַח־הִיאֵת׃ עַל־כֵּן יִעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
 עֶרְוָה הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשׁוּ׃

CHAPTER III. ג

א וַהֲנַחֲשׁ הָיָה עֶרְוָה מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן׃ וַתֹּאמֶר
 3 הָאִשָּׁה אֶל־הַנַּחֲשׁ מִצָּרִי עֵץ־הַגֶּן נֹאכַל׃ וּמִפְרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶן־תָּמוּתוּ׃ וַיֹּאמֶר
 ה הַנַּחֲשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּ׃ כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם
 6 מִמֶּנּוּ וַנִּבְרָאתִי עֵרְוָתְכֶם וְהָיִיתֶם כַּאֲלֹהִים יוֹדְעֵי טוֹב וָרָע׃ וַתֵּרָא הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תֹאמַר־הִיא לְעֵינֶיךָ וַתִּחַמַּד הָעֵץ לְהַשְׁכִּיל
 7 וַתִּקַּח מִפְרִיָּהּ וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפְלַח־הָהָה עֵינֵי
 שְׁנֵיהֶם וַיִּבְרָאוּ כִּי עֵרְוָה הֵם וַיִּתְפָּרוּ עָלֶיהָ תֹאמָה וַיַּעֲשׂוּ לָהֶם הַגָּזִית׃
 8 וַיִּשְׁמְלוּ אֶת־קִיל יְהוָה אֱלֹהִים מִתְחַלֵּף בְּגֶן לְרֹחַ הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה
 י אֶל־הָאָדָם וַיֹּאמֶר לוֹ אֵיפָה׃ וַיֹּאמֶר אֶת־קִלָּהּ שָׁמַעְתִּי בְּגֶן
 11 וְאִירָא כִּי־עֵרְוָה אָנֹכִי וְאֶחָבֵא׃ וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עֵרְוָה אֲתָה
 12 הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיָּה לְבַלְתִּי אֲכָל־מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתתה עמדי הוא נתנה לי מן העץ ואכל: / ויאמר
 יהוה אלהים לאשה מה זאת עשית ותאמר האשה הנחש השיאני
 ואכל: / ויאמר יהוה אלהים: אלה הנחש כי עשית זאת ארור אתה
 מכל הבהמה ומכל השדה על גחנה תלך ועפר תאכל כל ימי
 חיה: ואיבה. אשית ברנה ובין האשה ובין זרעה ובין זרעה
 הוא ושופת ראש ואתה תשופנו עקב: / ס אלה האשה אמר
 הרבה ארבה עצבונה והרבה בעצב תלכי בגים וא לא אישך תשוקתך
 והוא ומשל-בך: ס ולאדם אמר כי שמעת לקול אשתך ותאכל
 מן העץ אשר צויתיה לאמר לא תאכל ממנו ארורה האדמה
 בעבורך בעצבון תאכלנה כל ימי חיה: וקוץ ודרדר תצמיח לה
 ואכלת את-עשב השדה: / בזעת אפיה תאכל לחם עד שובה אל-
 האדמה כי ממנה לקחת פרי-עפר אתה ואל-עפר תשוב: ויקרא כ
 האדם שם אשתו חיה כי הוא היתה אם כל-חי: ויגש יהוה
 אלהים לאדם ולאשתו פתחת עיר ונלבשם: פ ויאמר
 יהוה אלהים הן האדם היה כאחד ממנו לדעת טוב ורע ועתה
 פני-ושלת ירו ולקח גם מעץ החיים ואכל וחי לעלם: וישלחהו
 יהוה אלהים מן-עדן לעבד את-האדמה אשר לקח משם: ויגש
 את-האדם וישכן מקדם לגן-עדן את-הפרדים ואת להט החרב
 המהפכת לשמר את-דרך עץ החיים:

MASORETIC NOTES EXPLAINED.

| | | |
|--------------|-----------|----------------------|
| ב' רבתי | | Large Beth. |
| ה' זעירא | | Small He. |
| דגש אחר שורק | | Daghes after Shurek. |

16 *for* *an irregular form*
distinguish from the imperative.
 22. *double Ayin verb.*

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. || From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אַתָּה לְכֶם אָח lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶּן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We be long to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, כָּבַד, and שָׁחַט in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread, which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **לָבַד** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of **הָקַט**.

Translate:—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of **הָקַט**, and the futures of **הָקִיד** and **שָׁבַל**.

Translate :—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of קָטַל.

Translate :—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwell in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of כָּתַב with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate :—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קָטַל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of **לָבַד** with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m. and f.*). To kill them (*m. and f.*). To kill her. To kill him. Kill (*m. s. and pl.*) her. Kill (*m. s. and pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s. and pl.*) them. To massacre you (*m. and f.*). His massacring us. Your being massacred. Cause (*m. s. and pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m. and f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m. and f.*). To keep us. To keep them (*m. and f.*). Keep (*m. s. and pl.*) them. My keeping the commandment. Remember (*m. s. and pl.*) me. Here am I (Heb. הֵנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s. and pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דְּבָרַי *word* and נַפְשִׁי *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּיִשָּׁר) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. *is to you*) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb **בָּשַׁא** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **בָּשַׁא**.

Translate :

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (בָּשָׂר) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שָׁלַח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (כל) good from us.

19. PE NUN VERBS, § 56.

The Kal and Niphal of נָפַח, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The Niphal is found only in the preterite and participle; the Kal in the infinitive, future, and imperative.

Write the paradigm of נָפַח to *approach* and the Kal of נָתַן to *give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** *to surround*, and the Piel of **סָבַב** *to excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ריב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of **נִצַּח** to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of **גִּלָּה**.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. 'Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמִּשָּׁה מִן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָתָם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died,

26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, § 67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1 : 14-16.

Let there be light. Let there be a light (luminary). One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1 : 17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6–10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 8, Lesson 7.

45. GEN. 3 : 11–15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3 : 16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.

HEBREW-ENGLISH VOCABULARY.

| | |
|---|---|
| <u>אב</u> n. m. (const. <u>אבִּי</u> , pl. <u>אֲבוֹת</u>) <i>father</i> | <u>אחר</u> prep. <i>after</i> |
| <u>אבד</u> v. K. (<u>פָּא</u>) <i>to perish</i> . P. <i>to destroy</i> | <u>אי</u> adv. (suf. <u>אֵי</u>) <i>where?</i> |
| <u>אבן</u> n. m. f. <i>a stone</i> | <u>איבה</u> n. f. <i>enmity</i> |
| <u>אד</u> n. m. <i>mist, vapor</i> | <u>איה</u> adv. <i>where?</i> |
| <u>אדום</u> n. m. <i>Edom</i> | <u>איכָּה</u> adv. <i>how?</i> |
| <u>אדון</u> n. m. <i>lord, master</i> | <u>אין</u> (const. <u>אֵין</u>) <i>nothing, there is not or was not</i> |
| <u>אדם</u> n. m. <i>man</i> | <u>אין</u> adv. <i>where?</i> only after <u>מֵן</u> , <u>מֵאַיִן</u> <i>whence?</i> |
| <u>אדמה</u> n. f. <i>ground, land</i> | <u>איפה</u> n. f. <i>ephah</i> |
| <u>אדני</u> n. m. <i>Lord</i> | <u>איש</u> n. m. (<u>אֲנָשִׁים</u>) <i>man, husband, each</i> |
| <u>אהב</u> or <u>אהב</u> v. K. <i>to love</i> | <u>אכל</u> v. K. (<u>פָּא</u>) <i>to eat</i> . H. <i>to cause to eat</i> <u>אָכַל לֶחֶם</u> = <i>food</i> . |
| <u>אהל</u> n. m. (<u>אֹהֲלִים</u>) <i>tent</i> | <u>אל</u> adv. <i>not</i> |
| <u>אהרן</u> n. m. <i>Aaron</i> | <u>אל</u> n. m. <i>God</i> |
| <u>אור</u> v. K. N. <i>to shine</i> . H. <i>to cause to shine, give light</i> | <u>אל־</u> prep. <i>to, unto, respecting</i> |
| <u>אור</u> n. m. <i>light</i> | <u>אלָּה</u> see <u>זה</u> |
| <u>אור</u> n. <i>Ur</i> | <u>אלוה</u> commonly in the pl. |
| <u>אות</u> n. m. f. (<u>וֹת</u>) <i>sign</i> | <u>אלֹהִים</u> n. m. <i>God</i> |
| <u>אז</u> adv. <i>then</i> | <u>אלעזר</u> n. m. <i>Eleazar</i> |
| <u>אזן</u> n. f. (<u>אָזְנוֹת</u>) <i>ear</i> | <u>אם</u> n. f. (<u>אִמּוֹת</u>) <i>mother</i> |
| <u>אח</u> n. m. (const. <u>אָחִי</u> , pl. <u>אֲחִים</u>) <i>brother</i> | <u>אם</u> conj. <i>if, in a disjunctive question or</i> |
| <u>אהאב</u> n. m. <i>Ahab</i> | <u>אמן</u> v. N. <i>to be verified, found true</i> |
| <u>אחד</u> adj. <i>one</i> | |
| <u>אחות</u> n. f. <i>sister</i> | |

- אָמָנָה n. *Amanah*
 אָמָנִים adv. *truly, indeed*
 אָמַר v. K. (פָּא) *to say*. N. *to be said*
 אָנָה adv. *whither?*
 אָנוּשׁ n. m. *man*
 אָנִי, אֲנִי pron. *I*
 אָף n. m. (אֲפִים) *nostril, face*
 אָף conj. *also, even*; אָף כִּי *how much more or after a negative how much less*; Gen. iii. 1, *is it even so that?*
 אָפֶר n. m. *ashes*
 אָרָבָה n. f. *lattice, window*
 אָרְבַּעַה num. *four*
 אָרְבָּעִים num. *forty*
 אָרוֹן n. m. f. *ark*
 אָרֶץ n. m. f. (וֶת) *earth, land*
 אָרַר v. K. P. *to curse*. N. *to be cursed*
 אָרָרַט n. *Ararat*
 אֵשׁ n. m. f. *fire*
 אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*
 אִשֶּׁר pron. *who, which*; conj. *that, because*; כִּאֲשֶׁר *as*
 אִשְׁתָּה n. f. (ים. and וֶת) *pillar*
 אֵת sign of the definite object
 אִתּוֹ prep. *with*
 אַתָּה m., אַתָּה f. pron. *thou*
 בָּרַשׁ = *be ashamed*.
 בִּי prep. *in, into, at, with*
 בְּאֵר n. f. *a well*
 בָּגָד n. m. *garment*, pl. *clothes*
 בָּרָה n. m. *separation*; לְבָדוֹ *in his separation*, i. e. *alone*
 בָּדַל v. H. *to separate, divide*. N. *to be separated*
 בְּדִלְיָה n. *bdellium*
 בְּהִי n. m. *emptiness*
 בְּהֵמָה n. f. *beast, cattle*
 בּוֹא v. K. (fut. יָבוֹא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*
 בֵּין prep. *between*
 בֵּית n. m. (בְּתִים) *house*
 בְּלֹאֵי adv. *not*, used with the infinitive
 בֶּן n. m. (בָּנִים) *son*
 בָּנָה v. K. *to build*
 בַּעֲבוּרָה prep. *on account of*
 בַּעַל n. m. *Baal, lord*
 בֹּקֶר n. m. *morning*
 בָּרָא v. K. *to create*. N. *to be created*
 בָּרָד n. m. *hail*
 בְּרִית n. f. *covenant*
 בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*
 בְּרִכָּה n. f. *a blessing*
 בָּשָׂר n. m. *flesh*
 בַּת n. f. (suf. בָּתוּ, pl. בָּנוֹת) *daughter*
 בְּתוּלָה n. f. *virgin*
 גָּאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גוֹי n. m. *nation*

× גִּחְוֹן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

× גַּם conj. *also, even*

גָּמוּל n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

× גָּרַשׁ v. K. P. *to drive out*

× גֶּשֶׁם n. m. *violent rain, shower*

גָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דָּבָר n. m. *word*

× דִּבְשׁ n. m. *honey*

דִּיָּה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דִּלְתִּים) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשֶׁק n. *Damascus*

× דָּקַק v. K. H. *to crush, pulverize*

× דִּרְדָּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up, said of grass.* H. *to cause to spring up, bring forth grass*

דֶּשֶׂא n. m. *grass*

· הָ art. *the*

הָ asks a question.

הֶדָּר n. m. *majesty*

הוּא m. הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָלַךְ v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to*

cause to go, lead. Hith. *to*

go for one's self, walk about

הֵן, הִנֵּה int. (suf. הִנֵּי) *lo!*

behold!

הִנֵּה adv. *hither*

× הִפֵּן v. K. *to turn.* N. *to be*

turned. Hith. *to turn*

one's self

הָר n. m. (pl. הָרִים, const.

הָרִי) *mountain*

× הִרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זֵאת f. אֵל pl. pron.

this, these

× זָהָב n. m. *gold*

זֵיתָא n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

× זָעָה n. f. (זֵיעָה) *sweat*

× זָעַק v. K. (fut. a) *to cry*

זֵעָקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to pro-*

duce seed

זֶרַע n. m. *seed*

- * חָבֵא v. H. to hide. N. Hith. *to hide one's self*
 * חֲגוּרָה n. f. apron
 * חֲדָקֶל n. Hiddekel, Tigris
 * חָדָשׁ adj. new
 חֹדֶשׁ n. m. month
 חֲוִילָה n. Havilah
 חֹזֶק v. K. (fut. a) to be strong
 חַי adj. (חַיָּה) living, alive
 חַיָּה n. f. (paragog. vowel) life, living thing, beast
 * חָיִי v. K. to live
 * חַיִּים n. m. pl. life
 חַלּוֹן n. m. f. window
 * חָלַל v. H. to begin
 * חָלַץ v. P. to deliver
 * חָמַד v. K. P. to desire. N. to be desired
 חֲמִישִׁי num. fifth
 חָמָן n. m. Haman
 חֲמִשִּׁים num. fifty
 * חֶסֶד n. m. kindness, mercy
 * חָסַר v. K. to be diminished, to fail
 חֲצִי n. m. (חֲצִי) half
 * חֶרֶב n. f. sword
 חֵשׁ adj. (חֲרָשִׁים) deaf
 חֹשֶׁךְ n. m. darkness
 * טָהוֹר adj. clean, pure
 * טָהַר v. K. to be clean, pure. P. to purify, cleanse. N. to be purified
 טוֹב adj. good
 טָנָה v. P. to soil, defile
 טָרָם adv. not yet, before
 יָבֵשׁ v. K. (inf. const. יִבְשֶׁת) to be dry
 יַבֵּשָׁה adj. f. dry land
 יָגַע v. K. to be weary. P. H. to weary, to cause to toil
 יָד n. f. hand
 יָדַע v. K. to know. H. to cause to know, let know
 יְהוּדָה n. m. Judah
 יְהוּדִי n. m. Jew
 יְהוָה n. m. Jehovah
 יוֹם n. m. (יָמִים) day
 יוֹנָה n. f. (יֹם) dove
 יוֹסֵף n. m. Joseph
 * יָלַד v. K. to bear, bring forth. N. Pu. to be born
 יָלַף see יָלַף
 יָם n. m. (יָמִים) sea
 יַעֲקֹב n. m. Jacob
 * יָצָא v. K. to go out, go forth. H. to cause to go forth, bring forth
 * יָצַק v. K. to pour
 * יָצַר v. K. (יִצְוֹר) to form
 * יָרָא v. K. (יִירָא) to fear
 * יָרַד v. K. to go down, descend
 יְרוּשָׁלַם n. Jerusalem
 יָרַח n. m. moon
 יְרִיחוֹ n. Jericho

- יִרְקָ n. m. *greenness*
 - יָרַשׁ or יָרַשׁ v. K. H. *to drive out*
יִשְׂרָאֵל n. m. *Israel*
יָשַׁב v. K. *to sit, dwell, inhabit*
יָשָׁן v. K. (fut. יִישָׁן) *to sleep*
יְשׁוּעָה n. m. *salvation*
כִּי prep. *according to, as, like*
כָּבֵד K. (fut. *a*) *to be heavy*.
 P. *to honor*. N. *to be honored*
כְּבוֹד n. m. *honor, glory*
כָּבַשׁ v. K. P. *to subdue*. N. *to be subdued*
כֹּה adv. *thus, so*
כֹּהֵן n. m. *priest*
כּוֹכַב n. m. *star*
 - כּוֹלֵל v. P. (כִּלְכִּל) *to contain*
כוֹשׁ n. m. *Cush*
כִּי conj. *for, because, that;*
after a negative but
כָּל n. m. (suf. כָּלֹ) *all, every, the whole*
כָּלָא v. K. *to withhold, restrain*. N. *to be restrained*
כָּלָה v. K. *to come to an end*.
 P. *to complete, finish*. Pu. *to be finished*
כֵּל n. m. (כֵּלִים) *vessel, article*
כֵּן adv. *so*. עַל כֵּן *therefore*
כַּנְיָהּ n. f. *wing*
כִּסֵּא n. m. (וֹת) *throne*
- כֶּסֶד n. m. *silver*
כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*
כְּרוּב n. m. *cherub*
כָּרַת v. K. *to cut, cut off, make a covenant*. H. *to cut off*.
 Ho. *to be cut off*
כַּשְׁדִּים n. m. pl. *Chaldees*
כַּתְנֶת n. f. (pl. כַּתְנֹת, const. כַּתְנֹת) *tunic*
ל prep. *to, for*
לֹא adv. *not*
לֵב n. m. (לְבוֹת) *heart*
לֵבָב n. m. (וֹת) *heart*
לָבַשׁ or לָבַשׁ v. K. (fut. *a*) *to put on, wear, be clothed with*. H. *to cause to put on, to clothe*
לָהֵט n. m. *flame*
לֶחֶם n. m. f. *bread*
לַיְלָה n. m. (לַיְלָה § 48. 2, pl. וֹת) *night*
לִין v. K. *to lodge*
לִפְּנֵי see פָּנִים
לָבַד v. K. *to capture*
לָקַח v. K. *to take*. N. Pu. *to be taken*
מְאֹד adv. *very*
מֵאָה num. *hundred*
מְאוֹר n. m. (ים and וֹת) *light, luminary*
מִאֲכָל n. m. *food*

מִדְבָּר n. m. *wilderness*

מָה pron. *what? whatever;*
לָמָּה, לָמָּה *for what? why?*

מוֹסֵר n. m. *instruction*

מוֹעֵד n. m. (ים. and וֹת) *season*

מוֹת v. K. *to die.* Ho. *to be put to death*

מָוֶת n. m. *death*

מִזְבֵּחַ n. m. (וֹת) *altar*

מִשָּׁה n. f. *bed*

מָטָר v. H. *to cause to rain*

מָטָר n. m. *rain*

מִי pron. *who? whoever*

מַיִם n. m. pl. *water*

מִין n. m. *species, kind*

מָכַר v. K. *to sell*

מָלֵא v. K. *to fill or be full.* P. *to fill.* N. Pu. *to be filled*

מְלָאכָה n. f. (const. מְלָאכָת) *work*
suf. מְלָאכָתוֹ

מִלְחָמָה n. f. *war, fighting*

מָלַךְ v. K. *to reign.* H. *to cause to reign, to make king.* Ho. *to be made king*

מֶלֶךְ n. m. *king*

מַלְכָּה n. f. *queen*

מַמְלָכּוּת n. f. (§ 9. 7) *kingdom*

מַמְלָכָה n. f. (const. מַמְלָכָת) *kingdom*

מַמְשָׁלָה n. f. (const. מַמְשָׁלָת) *dominion, rule*

מָן n. m. *manna*

מִן prep. *from, out of;*

מִקְדָּם *on the east of*

מָנוּחַ n. m. *rest*

מָנַע v. K. *to withhold, keep back.* N. *to be withheld*

מָעַט n. *a little*

מָעַט H. *to make small or few*

מַעְיָן n. m. (ים. and וֹת) *fountain*

מֵעַל adv. *above*

מַעְרָה n. f. (const. מַעְרָת) *cave*

מָצָא v. K. *to find*

מַעֲבָדָה n. f. *statue*

מִצְוָה n. f. *commandment*

מִקְוָה n. m. *gathering together, collection*

מָקוֹם n. m. f. (וֹת) *place*

מָרָא n. f. *Mara (bitter)*

מַרְאֵה n. m. *sight, appearance*

מִרְדְּכָי n. m. *Mordecai*

מָשַׁח v. K. *to anoint*

מִשְׁכָּן n. m. *tabernacle, dwelling*

מָשַׁל v. K. *to rule, with בְּ before its object.* H. *to cause to rule*

מִשְׁפָּט n. m. *judgment*

נָא particle of entreaty, *now, pray, I pray thee*

נָגַד v. H. *to tell.* Ho. *to be told*

נֶגֶד prep. *before, in the presence of, over against; כְּנֶגֶד corresponding to, a counterpart*

- * **נָגַע** v. K. *to touch*, with **בְּ** before its object
נָגַשׁ v. K. N. *to approach*
נָהָר n. m. (יָם. and יוֹם) *river*
נָחַ v. K. *to rest*. H. (הַנִּיחַ or הַנִּיחַ) *to cause to rest, put, place*
נֹחַ n. m. *Noah*
 * **נָחַשׁ** n. m. *serpent*
נָטַע v. K. *to plant*
נַעֲמִי n. f. *Naomi (sweet)*
נָעַר n. m. *young man*
נָפַח v. K. *to breathe, blow*
נָפַל v. K. *to fall, fail*
נַפֶּשׁ n. m. f. (יָם. and יוֹם) *soul, life*
נַקְבָּה n. f. *female*
 * **נָשָׂא** v. H. *to deceive*
נָשִׂים see אִשָּׁה
נִשְׁמָה n. f. *breath*
נָחַץ v. P. *to demolish*
נָתַן v. K. *to give, put*. N. Ho. *to be given*
סָבַב v. K. *to surround*
סָגַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*
סָכַר v. N. *to be shut, stopped*
סֶלַע n. m. *rock*
סָפַר v. P. *to recount, tell*
עָבַד v. K. *to serve, till*
עָבָד n. m. *servant*
עָבַר v. K. *to pass*. H. *to cause to pass*
עַד prep. *unto, until*
עֲדָה n. f. *company, assembly*
עֵדֶן n. *Eden*
עוֹד adv. *yet, besides*
עוֹלָם n. m. *suckling, babe*
 * **עוֹלָם** n. m. *eternity; forever*
עוֹף n. m. *fowl, birds*
עָוָה v. K. P. *to fly*
עִוֵּר adj. *blind*
עוֹר n. m. (יוֹם) *skin*
עָזַב v. K. *to leave, forsake*
עֵזֶר n. m. *help*
עֵטָר v. P. *to crown*
עֵי n. (with art.) *Ai*
עֵינַיִם n. f. (עֵינַיִם) *eye*
עִיר n. f. (עָרִים) *city*
עִירֹם n. m. (עִירָמִים) *nakedness, naked*
עַל prep. *upon, over, concerning*
עָלָה v. K. *to go up*. H. *to bring up, offer*
עֵלֶף n. m. *leaf*
עֹלָה n. f. *burnt-offering*
עֵלִי n. m. *Eli*
עוֹלָם see עוֹלָם
עַם n. m. (עַמִּים) *people*
 * **עִם** prep. (עִמִּי or עִמָּדִי) *with*
עָמַד v. K. *to stand*
עָפָר n. m. (יוֹם) *dust*

- עץ n. m. *tree*, and collectively *trees*
- × עֵצָב n. m. *pain, sorrow*
- × עֵצְבוֹן n. m. *pain, sorrow*
- עֵצָם n. f. (ים. and וְת) *bone*
- × עֵקֶב n. m. (const. עֲקֵב, pl. ים. and וְת) *heel*
- עֶרֶב n. m. f. (וְת) *evening*
- עֵרָב n. m. *raven*
- עָרוֹם adj. (עֲרֹמָה) *naked*
- × עָרוּם adj. *cunning, subtle*
- עֵשֶׁב n. m. (וְת) *herb*
- עָשָׂה v. K. *to do, make, produce.* N. *to be done, made*
- עֵשָׂו n. m. *Esau*
- עֶשְׂוֹר n. m. *decade, ten*
- עֶשְׂרִי num. *tenth*
- עַתָּה n. m. f. (עֲתִים) *time in the sense of duration*
- עַתָּה adv. *now*
- פֶּה n. m. (const. פִּי) *mouth*
- פִּישׁוֹן n. *Pison*
- פְּלִשְׁתִּים n. m. pl. *the Philistines*
- × פֶּן conj. *lest, that not*
- פָּנִים n. m. pl. *face; לְפָנַי or עֲלֵפָנַי before, in the presence of*
- פַּעַם n. m. f. *time in the sense of repetition*
- × פָּתַח v. K. *to open the eyes.* N. *to be opened*
- פָּרַד v. K. P. H. *to separate, part.* N. Pu. *to be parted*
- פָּרַה v. K. *to be fruitful*
- פֶּרִי n. m. *fruit*
- פַּרְעֹה n. m. *Pharaoh*
- פַּרְפָּר n. *Pharpar*
- פַּרְתָּה n. *Euphrates*
- פָּשַׁט v. K. *to take off clothes*
- פָּתַח v. K. *to open.* N. *to be opened*
- צָבָא n. m. (ים. and וְת) *host*
- צִדִּיק n. m. *righteousness*
- צִוָּה v. P. *to command*
- צִיּוֹן n. f. *Zion*
- צֶלֶם n. m. *image*
- צֵלַע n. f. (const. צִלְע, pl. ים. and וְת) *side, rib*
- צִמַּח v. K. P. *to sprout, to shoot forth.* H. *to cause to sprout*
- צִעָקָה n. f. *cry*
- צָרָה n. f. (צָרָה) *trouble*
- קָבַל v. P. *to receive, accept*
- קָבֵץ v. P. *to gather.* N. *to be gathered*
- × קָבַר v. K. *to bury.* N. *to be buried*
- קֶדֶם n. m. *east*
- קִדְמָה n. f. *former state*
- קִדְמָה n. f. *east*
- × קִדְּשׁ v. K. (fut. a) *to be holy.* P. H. *to sanctify, consecrate.* N. Pu. *to be sanctified.* Hith. *to sanctify or purify one's self*

קֹדֶשׁ n. m. holiness, a holy place or thing

קָנָה v. N. to be gathered together

קוֹל n. m. (וֹת) voice, sound

קום v. K. to arise

קוֹץ n. m. thorn

קָטַן, קָטֹן adj. (קִטְוֶה) little, small

קָטַר v. H. to burn incense

קִטְרוֹת n. f. incense

קָלַל v. K. to be light, diminished

קִלְלָה n. f. a curse

קֵץ n. m. end

קֶצֶה n. m. end

קָרָא v. K. to call. N. Pu. to be called

קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer

קָרַע v. K. to rend

רָאָה v. K. (fut. with Vav) (וַיֵּרָא) to see. N. to be seen, appear

רֹאשׁ n. m. (רִאשִׁים) head, source

רֵאשִׁית n. f. beginning

רַב adj. (רַבָּה) much, many

רָבַח v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבֵּה) to make many, multiply trans.

רְבִיעִי num. fourth

רֶגֶל n. f. (רַגְלִים) foot

רָדָה v. K. to rule, have dominion

רִחְטִים n. m. pl. troughs

רוּחַ n. m. f. (וֹת) breath, wind, Spirit

רוץ v. K. to run

רַחוּם adj. merciful

רַחֲמִים n. m. pl. mercies, compassions

רָחַף v. P. to brood, hover over

רָחַץ v. K. to wash

רִיב v. K. to contend

רָמַשׁ v. K. to creep

רִמָּשׁ n. m. creeping thing, reptile

רַע adj. (רָעָה) bad, evil

רָעָב n. m. famine

רָעָה n. f. evil

רָקִיעַ n. m. firmament

שָׂדֶה n. m. (ים. and וֹת) field

שִׁיחַ n. m. bush, shrub

שָׂם v. K. to place

שָׂכַל v. H. to be wise, act wisely

שָׁלְמָה n. f. garment

שִׂמְחָה n. f. gladness

שָׂק n. m. sackcloth

שָׂרַף v. K. to burn

שִׂשׂוֹן n. m. joy

שְׂאֵרִית n. f. remnant

שְׁבִיעִי num. seventh

שָׁבַע v. N. to swear

- שְׁבַע n. m. *seventeen*
 שָׁבַר v. P. *to break in pieces*
 שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*
 H. *to cause to rest or cease*
 שָׁבַת n. m. f. (suf. שְׁבַתוֹ) *Sabbath*
 שֶׁהָם n. m. *onyx*
 שָׁבַר v. K. *to return.* P. H. *to cause to return, bring back*
 שָׁבַר v. K. *to bruise, crush*
 שָׁחַת v. H. *to destroy*
 שָׁחַת v. K. *to put*
 שָׁכַב v. K. *to lie down*
 שָׁכַח v. K. *to forget*
 שָׁכַח v. K. *to subside*
 שָׁכַח v. K. (fut. *a*) *to be bereaved.* P. *to bereave*
 שָׁחַח v. H. *to rise early*
 שָׁחַח v. K. *to dwell.* P. H. *to cause to dwell, to station*
 שָׁחַח v. K. P. H. *to send, send away, put forth*
 שְׁלִישִׁי num. *third*
 שָׁלַךְ v. H. *to cast*
 שְׁלֹמֹה n. m. *Solomon*
 שָׁם adv. *there*; שָׁמָּה *thither*
 שֵׁם n. m. (וֵת) *name*
 שְׁמוּאֵל n. m. *Samuel*
 שָׁמַיִם n. m. pl. *heaven*
 שֶׁמֶן n. m. *oil*
 שָׁמַע v. K. *to hear, with a direct object or with בָּ; to hearken*
 שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*
 שָׁמֶשׁ n. m. f. *sun*
 שָׁנָה n. f. (יָם) *year*
 שָׁנִי n. m. *crimson*
 שְׁנִי num. *second*
 שְׁנַיִם m. שְׁנַיִם f. num. *two*
 שְׁנִית adv. *a second time*
 שַׁעַר n. m. f. (יָם) *gate*
 שִׁפְחָה n. f. *handmaid*
 שָׁקָה v. H. *to cause to drink, to water*
 שֶׁקֶל n. m. *shekel*
 שָׂרַץ v. K. *to creep, teem with, increase abundantly*
 שָׂרָץ n. m. *creeping thing, reptile*
 שִׁשִּׁי num. *sixth*
 תַּאֲוָה n. f. *desire*
 תַּאֲוָה n. f. (יָם) *fig-tree, fig*
 תֵּבָה n. f. *ark*
 תַּהוֹ n. m. *desolateness*
 תַּהוֹם n. m. f. (וֵת) *ocean, the deep*
 תְּוֹךְ n. m. *midst*
 תּוֹלְדוֹת n. f. pl. *generations*
 תַּחַת prep. *under, instead of*
 תַּנִּין n. m. *sea-monster*
 תָּפַר v. K. *to sew*
 תָּפַשׁ v. K. *to lay hold of, seize*
 תַּרְדֵּמָה n. f. *deep sleep*
 תַּשְׁוָּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

| | |
|---|--|
| <i>Aaron</i> אֶהֱרֹן | <i>ashes</i> אֶפֶר |
| <i>above</i> מֵעַל | <i>assembly</i> עֵדָה |
| <i>to accept</i> קָבַל P. | <i>at</i> בְּ |
| <i>according to</i> כְּ | |
| <i>on account of</i> בְּעִבּוּר | <i>Baal</i> בַּעַל |
| <i>to adhere</i> דָּבַק K. | <i>babe</i> עוֹלָל |
| <i>after</i> אַחֲרֵי | <i>bad</i> רָע |
| <i>Ahab</i> אַחָאב | <i>bdellium</i> בְּדִלְיָה |
| <i>Ai</i> הָעִי | <i>to be</i> הָיָה K. |
| <i>alive</i> חַי | <i>to bear (bring forth)</i> יָלַד K. |
| <i>all</i> כָּל | <i>beast (domesticated)</i> בְּהֵמָה |
| <i>alone</i> לְבַדּוֹ | <i>beast (wild)</i> חֲמִיה |
| <i>also</i> גַּם, אַחַד | <i>because</i> כִּי, אֲשֶׁר |
| <i>altar</i> מִזְבֵּחַ | <i>bed</i> מִטָּה |
| <i>Amanah</i> אֲמָנָה | <i>before</i> adv. טָרָם |
| <i>and</i> וְ | <i>before</i> prep. עַל-פְּנֵי, לְפָנַי, לְפָנֶיךָ |
| <i>to anoint</i> מָשַׁח K. | <i>to begin</i> חָלַל H. |
| <i>apron</i> חֲגוּרָה | <i>beginning</i> רֵאשִׁית |
| <i>to appear</i> רָאָה N. | <i>behold</i> הִנֵּה, הִנּוּ |
| <i>appearance</i> מֵרָאָה | <i>belly</i> גִּחְוֹן |
| <i>to approach</i> נִגַּשׁ K. N.; קָרַב | <i>benefit</i> גָּמוּל |
| K. | <i>to bereave</i> שָׁכַל P. |
| <i>to arise</i> קָם K. | <i>to be bereaved</i> שָׁכַל K. |
| <i>ark</i> אָרוֹן | <i>besides</i> עוֹד |
| <i>article</i> כָּלִי | <i>between</i> בֵּין |
| <i>as</i> כַּאֲשֶׁר, כִּי | <i>birds</i> עוֹף |

- to bless* בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֶצֶם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath נְשָׁמָה, רוּחַ
to breathe נָפַח K.
to bring בָּוֵא H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass דָּשָׂא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רִחַח P.
brother אָח
to bruise שׁוּף K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַח H.
cattle בְּהֵמָה
- cave* מַעְרָה
to cease שָׁבַת
Chaldees כַּשְׁדִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
to cleave (adhere) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ or לְבִישׁ K.
clothes בְּגָדִים
collection מִקְנֶה
to come בָּוֵא K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הֵריוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּל P.
to contend רִיב K.
corresponding to כְּלָנִד
counterpart כְּלָנִד
covenant בְּרִית
to create בָּרָא K.
to creep שָׂרַץ, רָמַשׁ K.
creeping thing שָׂרָץ, רָמַשׁ
crimson שָׁנִי
to crown עִטַּר P.

to crush דַּקַּק K. H., שִׁיף K.

cry זָעַקָה , זִעְקָה

to cry זָעַק K.

cunning עָרוּם

to curse אָרַר K. P.

curse קָלָלָה

Cush כּוּשׁ

to cut כָּרַת K.

to cut off כָּרַת K. H.

Damascus דַּמָּשְׁק

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מָוֶת

to be put to death מוֹת Ho.

decade עֶשְׂוֵר

to deceive נִשָּׂא H.

the deep תְּהוֹמוֹם

to defile גָּאֵל P., טָנַף P.

to deliver הִלָּץ P.

to demolish נִתַּץ K.

to descend יָרַד K.

desire תִּשְׁוָקָה , תַּאֲוָה

to desire חָמַד K. P.

desolateness תֹּהוֹ

to destroy אָבַד P., שָׁחַת H.

to die מוֹת K.

to divide בָּדַל H.

to do עָשָׂה K.

dominion מִמְשָׁלָה

to have dominion רָדָה K.

door דֶּלֶת

dove יוֹנָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., דָּרַשׁ

or גָּרַשׁ K. H.

dry land יַבֵּשָׁה

to be dry יָבַשׁ K.

dust עָפָר

to dwell יָשַׁב K., שָׁכַן K.

dwelling מִשְׁכָּן

each אִישׁ

ear אָזֶן

to rise early שָׁכַם H.

earth אֶרֶץ

east קִדְמָה , קֶדֶם

on the east of לְ מִקְדָּם

to eat אָכַל K.

Eden עֵדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli עֵלִי

emptiness בָּהוּ

to come to an end קָלָה K.

enmity אִיבָה

ephah אִיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פָּרָת

even גַּם , אֵף

evening עָרֵב

every כָּל

evil adj. רָע , חָרָה

eye עֵינִי

face פָּנִים, אַפִּים

to fail נָפַל K.

to fall נָפַל K.

famine רָעָב

father אָב

to fear יָרָא

female נְקֵבָה

to make few מָעַט H.

field שָׂדֶה

fifth חֲמִישִׁי

fig, fig-tree תְּאֵנָה

fighting מִלְחָמָה

to fill מָלֵא K. P.

to find מָצָא K.

to finish כָּלָה P.

fire אֵשׁ

firmament רָקִיעַ

fish דָּגָה

flame לָהֵט

flesh בָּשָׂר

to fly עוֹף K. P.

food מַאֲכָל

foot רֶגֶל

for conj. פִּי, prep. ל

forever לְעוֹלָם

to forget שָׁכַח K.

to form יָצַר K.

former state קִדְמָה

to forsake עָזַב K.

four אַרְבָּעָה

fourth רְבִיעִי

fowl עוֹף

from מִן

fruit פֶּרִי

to be fruitful פָּרָה K.

to be full מָלֵא K.

garden גֶּן

garment בְּגָד, שִׁלְמָה

gate שַׁעַר

to gather קָבַץ P.

to be gathered together קָהָה N

gathering together מִקְוָה

generations תּוֹלְדוֹת

Gibeon גִּבְעוֹן

Gihon גִּיחוֹן

to give נָתַן K.

to give light אוֹר H.

gladness שִׂמְחָה

glory כְּבוֹד

to go הָלַךְ K.

to go down יָרַד K.

to go forth, go out יָצָא K.

to go up עָלָה K.

gold זָהָב

good טוֹב

God אֱלֹהִים, אֵל

grass דְּשָׁא

great גָּדוֹל

to be great גָּדַל K.

to make great גָּדַל P.

greenness יָרֵק

ground אֲדָמָה

hail בָּרָד

half חֲצִי

Haman חָמָן

hand יָד

handmaid שפּחָה

Havilah חוּרְלָה

he הוּא

head ראשׁ

to hear שָׁמַע K.

to hearken שָׁמַע K.

heart לֵב, לֵבָב

heaven שָׁמַיִם

to be heavy כָּבֵד K.

to take heed שָׁמַר N.

heel עָקֵב

help עֲזָרָה

herb עֵשֶׂב

Hiddekel חִדְקֵל

to hide חָבֵא H.

hither הִנֵּה

to lay hold of תָּפַס K.

holiness קִדְּשׁ

to be holy קִדְּשׁ K.

honey דְּבַשׁ

honor כְּבוֹד

to honor כָּבֵד P.

host צְבָאָה

house בַּיִת

to hover over רָחַף P.

how אֵיכָכָה

how much less כִּי אַךְ—*how*
much more id.

husband אִישׁ

I אֲנִי, אֲנִי

if אִם

image צֶלֶם

in בְּ

incense קֹטֶרֶת

to burn incense קָטַר H.

to increase abundantly שָׁרַץ K.

indeed אָמֵן

to inhabit יָשַׁב K.

instead of תַּחַת

instruction מוֹסֵר

into בְּ

Israel יִשְׂרָאֵל

it הוּא, הִיא

Jacob יַעֲקֹב

Jehovah יְהוָה

Jericho יְרִיחוֹ

Jerusalem יְרוּשָׁלַם

Jew יְהוּדִי

Joseph יוֹסֵף

joy שִׂשׂוֹן

Judah יְהוּדָה

judgment מִשְׁפָּט

to keep שָׁמַר K.

to keep back מָנַע K.

to keep Sabbath שָׁבַת K.

kind n. מִין

kindness חֶסֶד

king מֶלֶךְ

to make king מָלַךְ H.

kingdom מַמְלָכָה, מְלָכוּת

to know יָדַע K.

to let know יָדַע H.

land אֶרֶץ, אֲדָמָה

large גָּדוֹל

to lead הָלַךְ H.

leaf עֵלֶף

to leave עָזַב K.

lest פֶּן

to lie down שָׁכַב K.

life חַיָּה, חַיִּים, לַפֶּשַׁח

light אֹר

a light מְאוֹר

to give light אֹר H.

like כִּי

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חָיָה, חַיִּי K.

living חַי

living thing חַיָּה

lo! הִנֵּה, הֵן !

to lodge לִין K.

lord אֲדוֹן, בָּעַל

Lord אֲדֹנָי

to love אָהַב K.

luminary מְאוֹר

majesty הִדָּר

to make עָשָׂה K.

to make a covenant בָּרַת K.

to make few or small מְעַט H.

to make king מָלַךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אַנְשִׁי

young man נָעַר

manna מָן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדוֹן

mercies רַחֲמִים

merciful רַחֲמִים

mercy חַסֵּד

midst תְּוֹךְ

mist אָד

month חֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֵּכַי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.,

trans. רָבָה P. H.

naked עָרוֹם

nakedness עִרּוֹם

name שֵׁם

Naomi נְעֹמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new חֲדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not אֵל, בְּלֹא, בְּלֹאִי

there is not or was not אֵין

that not פֶּן

not yet טָרָם

now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.

ocean תְּהוֹם

to offer עָלָה H., קָרַב H.

oil שֶׁמֶן

olive, olive-tree זֵית

one אֶחָד

onyx שֹׁהַם

to open פָּתַח K.

to open the eyes פָּקַח K.

or (in a disjunctive question)

אִם

out of מִן

over עַל

over against נִגַּד

overtake דָּבַק H.

pain עֲצָבוֹן, עֲצָב

to part פָּרַד K. P. H.

people עַם

to perish אָבַד K.

Pharaoh פַּרְעֹה

Pharpar פַּרְפַּר

Philistines פְּלִשְׁתִּים

pillar אֲשֵׁרָה

Pison פִּישוֹן

place מָקוֹם

to place נִיחַ H., שׁוּם K.

to plant נָטַע K.

to pour יָצַק K.

pray! I pray thee נָא

in the presence of , לִפְנֵי , נִגַּד

עַל-פְּנֵי

priest כֹּהֵן

to produce עָשָׂה K.

to produce seed זָרַע H.

to pulverize דָּקַק K. H.

pure טָהוֹר

to be pure טָהַר K.

to purify טָהַר P.

to purify one's self קָדַשׁ Hith.

to put נִיחַ H., נָתַן K., שָׂחַ K.

to put forth שָׁלַח K. P.

to put on clothes לָבַשׁ or לְבַשׁ K.

queen מַלְכָּה

rain מָטָר

to cause to rain מָטַר H.

to receive קָבַל P.

to recount סָפַר P.

to redeem גָּאֵל K.

to reign מָלַךְ K.

to remember זָכַר K.

remnant שְׁאֵרִית

to rend קָרַע K.

reptile רֶמֶשׁ, שָׂרָץ

respecting אֵל-

to rest נִיחַ K., שָׁבַת K.

to return intrans. שׁוּב K.

rib צֶלַע

righteousness צְדָקָה

to rise early שָׁכַם H.

river נָהָר

rock סֵלַע

to roll גָּלַל K.

rule מְמַשְׁלָה

to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.
Sabbath שַׁבָּת
to keep Sabbath שַׁבָּת K.
sackcloth שֵׁק
salvation יְשׁוּעָה
Samuel שְׁמוּאֵל
to sanctify קִדְּשׁ P. H.
to say אָמַר K.
sea יָם
sea monster תַּנִּינִן
season מוֹעֵד
second שֵׁנִי
a second time שֵׁנִית
to see רָאָה K.
seed זֶרַע
to produce seed זָרַע H.
to seize תָּפַשׁ
to sell מָכַר K.
to send, send away שָׁלַח K. P. H.
to separate בָּדַל H., פָּרַד K. P. H.
separation בְּדִיל
serpent נָחָשׁ
servant עֶבֶד
to serve עָבַד K.
seventh שְׁבִיעִי
to sew תָּפַר K.
she הִיא
shekel שֶׁקֶל
to shine אֹרַח K. N.
to shoot forth צָמַח K. P.
shrub שִׁיחַ
to shut, shut up סָגַר K.
- side* צֵלַע
sight מַרְאָה
sign אוֹת
silver כֶּסֶף
sister אָחוֹת
to sit יָשַׁב
sixth שֵׁשִׁי
skin עוֹר
to sleep נָשַׁן K.
deep sleep תַּרְדֵּמָה
small קָטָן
to make small מָעַט H.
so כֵּן , כֹּה
to soil טָנָף P.
Solomon שְׁלֹמֹה
son בֶּן
sorrow עֲצָבוֹן , עָצַב
soul נֶפֶשׁ
sound קוֹל
source רֹאשׁ
to sow זָרַע K.
to speak דִּבֶּר P.
species מִין
spirit רוּחַ
splendor הֹדָר
to spring up (said of grass)
 קָמָה K.
to sprout צָמַח K. P.
to stand עָמַד K.
star כּוֹכַב
to station שָׁכַן P. H.
statue מַצֵּבָה
stone אֶבֶן
to be strong חָזַק K.

to subdue קָבַשׁ K. P.

subtle עָרוּם

suckling עוֹלֵל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי, pron. הוּא

that not כֵּן

the הַ

then אָז

there שָׁם

therefore עַל כֵּן

third שְׁלִישִׁי

this זֶה

thistle דִּרְדֵּר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֵּן

Tigris הַדִּיקְל

to till עָבַד K.

time (duration) עַתָּה

time (repetition) פְּעַם

to אֶל, לְ

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רִהָטִים

to be found true אָמֵן N.

truly אֱמָנָם

tunic כְּתֹנֶת

to turn הָפַךְ K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל-, עַד

upon עַל

Ur אוּר

vapor אָדָם

to be verified אָמֵן N.

very מְאֹד

vessel כֵּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הִלֵּךְ K.

to walk about הִלֵּךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לְבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

well n. בְּאֵר

what? מַה

whatever מַה

whence? מֵאַיִן

where? אַי, אֵינָה

which אֲשֶׁר

whither? אֵנָה

who אֲשֶׁר

who? מִי

whoever מִי

whole כָּל

why? לָמָּה, לְמַה

wife אִשָּׁה

wilderness מִדְבָּר

wind רוּחַ

window אֶרְבֵּה

wing כְּנָף

to be wise שֹׂכֵל H.

to act wisely שֹׂכֵל H.

with אֵת, בְּ, עִם

to withhold כָּלָא K., מָנַע K.

woman אִשָּׁה

word דְּבָר

work מְלָאכָה

year שָׁנָה

yet עוֹד

young man זָעִיר

Zion צִיּוֹן

לָקַח = take.

שָׁלַח = send.

הָלַךְ = go, walk.

שָׁכַח = forget.

רָחַץ = wash

מַלְכָּה = queen

מִלְחָמָה = war

מְלָאכָה = work

מַמְלָכָה or מַלְכוּת = Kingdom.

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